

AN APOLOGY

FOR THE

Plain Sense of the Doctrine of the Prayer Book

ON

HOLY BAPTISM.

BY THE

REV. ALEXANDER WATSON, M.A.

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AN APOLOGY

FOR THE

PLAIN SENSE OF THE DOCTRINE OF THE PRAYER BOOK

ON

Holy Baptism,

IN ANSWER TO THE

REV. W. GOODE'S LETTER TO THE BISHOP OF EXETER.

BY THE REVEREND

ALEXANDER WATSON, M.A.

CURATE OF ST. JOHN'S, CHELTENHAM.

“ Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ̄.”—2 Cor. i. 18

“ ἸΗΣΟΥΣ ΧΡΙΣΤΟΣ χθὲς καὶ σήμερον Ὁ ΑΥΤΟΣ, καὶ εἰς τοὺς αἰῶνας.”—Heb. xiii. 8.


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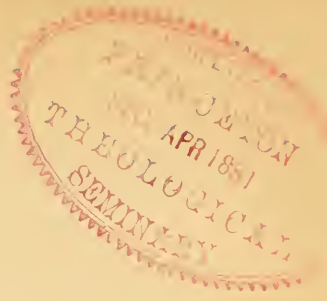
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AN APOLOGY,

&c.

NONE who have read Mr. Goode's Letter to the Bishop of Exeter, can suppose that his Lordship will reply to him. Had it been likely that his Lordship would recognise any other opponent in this matter than his Grace the Archbishop of Canterbury, the tone and temper in which Mr. Goode has written, render it quite impossible that the Bishop whom he assails could treat him otherwise than with silence. For the like reason, a defence of that Right Reverend Prelate from the attacks of so unscrupulous an assailant, might seem to be unnecessary. At the same time the cause of truth seems to call for some refutations of Mr. Goode's misstatements and aspersions, more especially as they affect the character of those by whose pious labours our Book of Common Prayer was brought into its present form, and of those whose memory we honour as our standard divines. If Mr. Goode's alleged facts really deserve the name—if his inferences be just—his arguments sound—his theory of the Church's doctrine correct, then it follows that those who imposed the Prayer Book on the Church, were "double-minded" men, and that no confidence is to be placed in their meaning what they say, and therefore that there is no assur-

ance that they thought and held as the Church Catholic has in all ages believed and taught.

It will be my aim in these pages to show that those great men to whom our Church, under God, owes so much, were not thus “unstable in their ways; that in their hands the “trumpet” gave no “uncertain sound;” but that when they enunciated the doctrine of “One Baptism for the Remission of Sins,” they asserted the primitive faith in respect of that Holy Sacrament, and maintained that it is in and by Baptism that the grant of Divine forgiveness is vouchsafed to the sinful race of man. I shall seek to show that the anxiety which the Church manifests, for the christening of children at the earliest possible period, in the first rubric preceding the office of Private Baptism, had its origin in the universal belief of Christian people, that in and by Holy Baptism God’s favour is first shown to infants, and that that favour is universally conferred in that Sacrament upon every infant who is baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost.

I trust that in what I shall write I shall not suffer indignation to be without measure, nor mistake the call to vindicate truth as an apology for virulence and abuse of those who differ from me; and if the exposure of Mr. Goode’s strange inaccuracies should have the appearance of showing that he is wilful in his mistakes, I can only say that nothing is further from my mind than any wish to impugn the motives of an adversary. It does, however, become the duty of one who has it in hand to vindicate others from what he deems injurious attacks—to enquire as Mr. Goode does (p. 46), *Quis vituperavit?* Who is the accuser?—to examine the character possessed by him who brings the charge, so far, at least, as that character can be ascertained from the context in which those charges are found. I should, indeed, be sorry to resort to such shifts as Mr.

Goode has done,* in order that he may damage an opponent, but to somewhat of that which his own book furnishes of self-condemnation it may be well to refer.

Mr. Goode first addresses himself to the question of the Archbishop of Canterbury's part in the great controversy which is now so rife; and he claims that his Grace shall be considered as writing wholly in an uncontroversial way. How far this claim can be made out, it is for others to say: my first business is to show that Mr. Goode's opening page contains evidence of his unfitness to act as the censor of others. After having wished his readers to believe that he is undertaking a "calm review" of the Bishop of Exeter's statements, he charges that fearless and undaunted Prelate with the cowardice of assailing one who could not defend himself; and then proceeds:—

"And with your usual accuracy, you have stated that 'in the whole history of the Church of England' you are 'not aware that anything of a similar kind has before occurred.' Have you never heard, then, my Lord, of Archbishop Cranmer's answer to Bishop Gardiner? Are you really so little versed in the writings of our Reformers, that such a work as this comes not even within the limits of your recollection?"

Had Mr. Goode quoted the whole sentence instead of a part of it, he would have pointed out to his readers that the Bishop had in all probability this very work in his mind as one which differed too widely from the Archbishop's recent Preface, to be adduced as a precedent; for it is hardly possible that he could by chance have so accurately described the case of the "*Answer*" to Gardiner as he does, in

* What can be more entirely in the vile spirit of the journal which was the cause of the action than Mr. Goode's allusion to the trial, and his use of its verdict, in the cause Bishop of Exeter *v.* Latimer; or what more pitiful than his insinuations about the number of editions of the Bishop's Letter? But I forbear from the *tu quoque* which my publisher informs me is within my reach, on this last point.

the words which Mr. Goode omits to quote, though they follow the colon appended to the passage he cites. The whole passage stands thus :—

“ In the whole history of the Church of England I am not aware that anything of a similar kind has ever before occurred;—that the Primate of all England has ever before thrown himself upon the judgment of the world as the writer of a controversial book; if he have,” continues the Bishop, “ the statements contained in it must have been so manifestly accordant with the doctrines of the Church, that they carried with them the universal assent of Churchmen.”

Now, without waiting to show how little parallel there is between a Preface written to justify a party whose opinions are only partially adopted, and an “ Answer ” called forth by a bitter alien attack on the Church’s then received doctrine, let us ask what says his Editor, the learned Professor of Divinity in the University of Durham, in respect of Cranmer’s controversy with Gardiner ?

“ Such (with the exception of the Disputation at Oxford, which will be noticed hereafter) is the sum of Cranmer’s labours in this important controversy. His learning and ability in the conduct of it, have been fully acknowledged both by friends and foes. The high opinion entertained by the former, of his publications on the question, may be learnt from the subjoined testimonies to their value, by several of the most eminent men of that day. And the sentiments of the latter respecting them, were sufficiently manifested by the pains with which the leaders of the party combined to produce an answer; by the weight attached to them in the proceedings against their author and his coadjutors under Queen Mary; and by the petition presented in that reign by the lower House of Convocation, for placing them in ‘ the forefront ’ of the heretical books proposed ‘ to be destroyed and burnt throughout the realm.’

“ They seem, indeed, to have attracted admiration on the one side, and hostility on the other. The ENGLISH REFORMERS appealed to them *with confidence*, as to a standard work, containing not only a clear statement and ample defence of their own doctrines, but also a complete refutation of the corrupt tenets of their adversaries. And for the same reasons were these writings assailed with the utmost vehemence by the Papists; it being perceived, that if their credit were shaken, THE BLOW WOULD AFFECT THE WHOLE ADMINISTRATION OF THE LORD’S SUPPER, AS IT HAD

BEEN LATELY ARRANGED IN ENGLAND.”—*Editor’s Preface*, pp. xcix-c, to *the Remains of Thomas Cranmer, D.D.*, by REV. HENRY JESKYNES, M.A., Oxford, 1833.

To this learned treatise, thus called into court by Mr. Goode, I shall have occasion to refer hereafter, when it may be well to bear in mind the important testimony which is here borne to its excellence.

I now proceed to a most unwelcome task, but it is one from which I may not shrink: for it is thus that we shall be best enabled to judge of Mr. Goode’s accuracy, and of the seemliness of his attacks upon the Bishop on the matter which follows—attacks to which he recurs again and again. At page 5 of his Letter, Mr. Goode writes,—

“Or are we really to conclude, that your most solemn asseverations may be uttered in a state of *complete and conscious* (*sic*) ignorance, whether they are true or false? your Lordship, it seems, possesses the first edition of the Archbishop’s work published in 1815; and having procured a copy, or the loan of a copy, of the *ninth* edition, published in 1850, you straightway publish a Letter, in which you compare the two editions, and then tell the world of ‘the additions and omissions’ made ‘*in this new edition,*’ and imply that they were made to meet the circumstances of the case of Mr. Gorham.”

And is the Bishop of Exeter to blame for this? What says his Grace in the Preface to the Ninth Edition, February, 1850?—

“I take the opportunity of the republication of a work written thirty-five years ago, to repeat what was stated in the original preface,” &c.

It is but the effect of a common sum in subtraction, to look in an edition of 1815, for words which in 1850 it is said were written *thirty-five* years ago. If his Grace had reprinted in this Edition the *whole* of the “Preface to the Second Edition,” a *part of which* he had been in the habit of printing with the different editions up to the present; the Bishop of Exeter would then have known that there were alterations and new matter introduced in the Second

Edition, which were intended "to fill up what might otherwise appear deficient in a system of preaching which confined Regeneration to baptismal privileges." And it would have been his Lordship's duty to have examined what correspondence there was between the Editions of 1817 and 1850. Or had his Grace said "thirty-three years ago," instead of "thirty-five years ago," it would have been an oversight if his Lordship had failed to do so. But as it is, whatever of blame may attach to a comparison of the Editions of 1815 and 1850, certainly no fault can lie at the door of a reader of the Preface prefixed to the latter Edition, for instituting such a comparison.

But is it true, as Mr. Goode subsequently states, that the Editions of 1817 and 1850 are identical, with the exception of the insertion of the note at page 171, and of the extracts from Bradford, and the omission of the words, "it absolutely nullifies the sacrament of Baptism?" By no means. Mr. Goode says:—

"Every one of the passages (with the exception of a note which you yourself think admits of a sense to which you do not object) which you have quoted as 'new matter,' in this 'New Edition,' occur in every Edition of the work from the second (inclusive) published *thirty-three* years ago—that is, in 1817."

Now how stands the fact? In the extract from page 183, which the Bishop quotes from the "New Edition," though he does not speak of it as "new matter," the following words occur:—

"The matter is of less consequence, since it is [of] the positive doctrine of our Church, that such renewal and such extent of power [belongs to all who are baptized in the name of Christ.]"

Now, in the Edition of 1817, and in every Edition, so far as I know, and certainly in that of 1826 and in that of 1839, *which was the one immediately preceding the Edition of 1850*, the passage stands thus:—

“The matter is of less consequence, since it is the positive doctrine of our Church, that such renewal and such extent of power [is the privilege of Baptism.]”

Now, here we have, in five lines, two instances in which, as the Bishop says, statements are “materially altered,” and this after the corrections which had been rendered necessary by the apparent deficiencies of “a system which confined Regeneration to Baptismal privileges,” *had really been at least* “thirty-three years before the world, in seven different editions.”

The passage as it stands in the edition of 1850, is one which the Bishop of Exeter might well accept as satisfactory, taken *bonâ fide* and *per se*; but when we come to look upon it as an *altered* passage, we have a right to ask Mr. Goode to explain the change. In the passage as it stood from 1817 to 1850, two facts are asserted,—viz. (1.), that it is “*the privilege of Baptism*” to confer a renewed will, and a power of co-operating with God’s grace; and (2.), that this doctrine is *the* positive doctrine of the Church. Now, by the insertion of “or,” between “is,” and “the,” it would seem as if this view is no longer said to be *the doctrine* of the Church on this subject, but only to be a part of its positive doctrine on Divine subjects generally. And the statement, “the privilege of Baptism,” which ties down these benefits absolutely to Baptism, in respect of time and circumstance, is exchanged for another passage, which truly affirms that it belongs to Christians, describing them in words of Scripture. Now, though these words suggest no double sense to catholic-minded persons, and are therefore received by the Bishop of Exeter with satisfaction, they do yet afford occasion for the introduction of subtile niceties as to what is Baptism in the Name of CHRIST* to those who will not accept our LORD’S

* “I do not perceive that this verse is, in the slightest degree, at variance with the view which I have taken of the preceding verse, (Answer 59,) as representing ‘faith’ to be a pre-requisite to beneficial

words to Nicodemus, in the plain and literal sense in which the Church has universally understood them.

Now, far be it from me to charge the Archbishop as Mr. Goode charges the Laudian divines, with making this and other alterations in a cowardly and covert manner: but I think I have a right to expect more accuracy of statement with respect to these alterations, from a writer who blames the compilers of our Prayer-Book for modifying a document which they were specially concerned to "review," in terms such as these:—

"In the 'Review,' in 1662, the words 'And grant,' &c., are changed to 'Sanctify this water to the mystical washing away of sin, and grant that *this child*, now to be baptized therein, may receive,' &c. Here (besides the restoration of the consecration of the water, which is immaterial to our present subject,) an alteration is made in the language of the prayer, the reason of which is obvious. But the alteration cannot effect any change in the sense in which the service is to be understood.* It is a very apt specimen of the way in which the Laudian divines of 1662, not daring openly to remodel the formularies after their own views, contrived to slip in a few words in one place, and leave out a few in another, and alter a few in a third, so as to take off the EDGE OF EXPRESSIONS that might tell against them, and introduce what might serve as an unsuspected foundation on which to build their doctrines."

A writer thus keen-sighted as to the value of words which "tell against" him, cannot claim to treat as immaterial changes which make for him. And we have a right to ask Mr. Goode

Baptism; but I hold, on the contrary, that it beautifully illustrates it:—
 'As many of you' (not *all* who make profession by the outward and visible sign) 'as have been baptized into Christ,' (having 'believed with all your heart,' and having thus come to baptism with that lively 'faith in Him' which made you 'the children of God,') 'have put on Christ.'

"You have been invested with His righteousness, imputed to you for your justification, and you have been clothed with that personal righteousness (Rom. viii. 4.) which shows that you are sanctified by his Spirit."—*Gorham's Efficacy of Baptism, Note to Answer 61, p. 115.* See also *Answer 88, p. 169.*

* "Effects of Infant Baptism," by W. Goode, M.A., F.S.A.: London, 1850, p. 420.

for an explanation of his assertion in respect of these editions of 1817 and 1850, especially in respect of this alteration, which is made for the first time in 1850; for, while the passage, as it stood till 1850, *could*, the passage as it now stands *cannot*, when compared with the passage from which it is altered, be quoted against the following assertion in the new Preface (p. vii.):—

“It is scarcely necessary for me to add, that I have nowhere insinuated a doubt—which I have never felt—whether a person may be a consistent minister of our Church, who holds a different opinion concerning the effect of Baptism from that which is advocated in this volume, and believes that the grace of spiritual regeneration is separable, and, in fact, often separated from the sacrament of Baptism.”

The next passage which the Bishop quotes is from p. 163 of the new edition. The words which immediately follow that quotation stand thus in the respective editions of 1817 and 1850:—

1817.

Page 159.—While the preacher evidently treats them as if it were possible they might be still unregenerate.

1850.

Page 163.—While the preacher evidently treats them as if it were possible they might be still unregenerate, *without defining the meaning which he ascribes to the term regeneration.*

And these words in italics* were *first* added in 1850. But Mr. Goode goes on to assert (p. 6)—

“And, as to ‘omissions,’ there is not one, except of seven words in one sentence—an omission which you yourself do not pretend to make of any moment.”†

“NOT ONE OMISSION.”—I do not know how many there are such as that at p. 252, 1817, and p. 259, 1850, where, as

* Here, as in most of the collated passages, the *italics* or CAPITALS, as the case may be, are mine, to mark the differences between the editions.

† In 1850, the words, “it” [the doctrine of special grace] “absolutely nullifies the sacrament of Baptism,” are omitted.

far as I can see, the quotation is wholly unimportant; but I have found the four following, which are sufficiently pertinent to the new Preface, especially those from p. 75 and p. 253 of the edition of 1817; but pertinent or not, they are “*omissions* ;” and my controversy is not with the Archbishop, but with Mr. Goode.

1817.

Page 75.—By “*grace*” is to be here understood, as in many other places, the terms of salvation offered by the gospel, *i. e.*, of justification by faith in CHRIST. So the word is used, Rom. v. 2. “*This grace wherein we stand;*” and, 2 Cor. viii. 9, “*Ye know the grace of our Lord JESUS CHRIST;*” 1 Pet. v. 12, “*This is the true grace of GOD wherein ye stand.*”

Note, page 195.—The argument throughout this chapter would have been made much clearer to the English reader, if our translators had observed that, throughout it, St. Paul only uses the article with *νομος*, when he means to specify the Mosaic law, a nicety which he does not observe on other occasions.

PAGE 135.—That this notion is favoured by the language of the early reformers, can neither be denied nor wondered at.

They wrote against the corruptions of a Church, in which Pelagian principles were not only tolerated, but received and acted upon. Their opponents maintained the doctrines of merit and works of supererogation.

1850.

Page 78.—Nil.

Page 201.—Nil.

PAGE 139.—Nor can we either deny or wonder that this notion is favoured by the language of the early reformers, who wrote against the corruptions of a Church, in which Pelagian principles were not only tolerated, but received and acted upon, and whose opponents maintained the doctrines of merit and works of supererogation.

They generally, therefore, argued in the spirit of Luther, who says, in his reply to Erasmus, "If we believe that Christ has redeemed us by His blood, we are compelled to confess that man was completely in a state of perdition, otherwise we make CHRIST of none effect; or if we do admit His efficiency, still we allow HIM to be the REDEEMER of only a very bad part of human nature, and maintain that there is a better part which stands in need of no redemption."

Nil.

PAGE 253.—I stop short of the question as to Demas's subsequent recovery, which seems probable from the Epistle to Philemon. For all practical purposes the argument is incontrovertible: Demas, the faithful convert, was at "peace with God through Jesus Christ." Demas, having swerved from the faith and fallen away, was no longer safe: Demas repenting, and doing again his first works, was replaced in a state of salvation. All beyond is among the "secret things."

PAGE 261.—*Nil.*

The omission of this passage is the more remarkable from its appearing for the first time in the second edition, it being a note to the chapter on Personal Election, alluded to in the Preface of 1817, as being added to supply "what seemed to be wanting in a system which confined Regeneration to Baptismal Privileges." And its omission is the more to be lamented, because the statement of the argument, the assumed fact being such, faithfully and succinctly enunciates catholic doctrine on three important subjects. I. That those once at peace with God through JESUS CHRIST may fall away. II. That the mode of

recovery after such falling away is to repent. III. That one so falling away and so repenting is RE-placed in a state of salvation.

But Mr. Goode goes a step further; not only does he make the assertion, which we have just shown to be incorrect, but he further states his belief that, with the exception of the omission to which he owns, "the text of the edition of 1850 on this subject remains as it stood in the second edition of 1817, and the only addition consists of a few extracts from Bradford in the notes." "So much," he adds, "my Lord, for your charge of *change*."

Now, first let us take the additions, though, to see their bearing upon the present question, reference should be had to the context; but my concern being, as I have said, with Mr. Goode's accuracy as to a matter of fact, this is not necessary.

1817.

PAGE 33.—*Nil*.PAGE 49, *Nil*.

1850.

PAGE 34, *Note*.—Compare J. Scott's *Christian Life*, part 2, c. vii. s. 3, II. I.; Bishop Gibson's *Second Pastoral Letter*, ii. iv.; Magee on the *Atonement*, note xlii.

PAGE 50, *first* added 1850.—At the same time we should observe, that the same consolation which would encourage the Romish Christians under their various trials, by assuring them of God's gracious purpose towards them as a people, would no less give them confidence as individuals.

It was the purpose of God, who had formerly chosen the Jewish nation to himself, so now to choose a people from the various nations of the earth, who should come to the knowledge of HIM here, and enter into his glory hereafter.

But they must be brought to him

by the only mode of access, the gospel of CHRIST.

“No man knoweth the FATHER save the SON, and he to whomsoever the SON will reveal HIM.” Therefore the gospel must be preached to them; they must be called.

And these had listened to the call: as HE foreknew; their hearts had been opened, and they had this abiding *proof* that “God had predestinated them to the adoption of children, according to the good pleasure of HIS will.”

For this is the due order in which their salvation must proceed.

Their calling and justification would lead to their final glory.

They might confidently trust that the mercy which had brought them thus far, would accompany them to the end.

The next passage is at once an alteration and insertion, both the one and the other made for the *first time* in 1850.

1817.

PAGE 76.—Who have embraced justification by faith, which is of grace and not of works. The question then that remains is this, who are the “foreknown”? what is the nature of their election?

We shall soon find reason to conclude that the apostle uses this word according to the association invariably united with it in his mind.

1850.

Who have acknowledged Jesus as the Messiah, and are seeking justification through the covenant of the gospel.

According to his custom, he seizes the opportunity of introducing a clause to show, that as it was an election of grace, *i. e.*, it was the free mercy of God which had selected the posterity of Abraham, so now, in this fresh election to the Christian covenant, it must be ascribed not to works, but to grace, that the eye of a small part of the nation had been opened, whilst the rest were blinded by “the god of

this world." But the context shows that the apostle uses the word election, according to the association invariably united with it in his mind.

The following note was also introduced *first* in 1850.

1817.
PAGE 106, *Nil.*

1850.

Note, PAGE 109.—Until (*i. e.* before) the law sin was in the world, v. 13; afterwards, when the law given by Moses entered, *i. e.*, was revealed, it did not remedy, but rather aggravated the disease; so generally did sin prevail in opposing the Divine law. But yet, God's grace was not restrained. If sin was more manifest, so too was God's mercy in providing a way of recovery from that sin.

The following added passages are appended as a note apparently to qualify the assertion :

"Another practical evil of the doctrine of special grace, is the necessity which it implies of some test of God's favour and of the reconciliation of Christians to him, beyond and subsequent to the covenant of Baptism." (Apostolical Preaching, p. 154, 1817; p. 158, 1850.)

1817.
Nil.

1839.

PAGE 158.—This is not meant to deny the necessity of JESUS CHRIST as REDEEMER, as the mind becomes capable of receiving the mystery. See ch. vii.

1850.

Note, PAGE 158.—On the necessity of *personal recognition* of JESUS CHRIST as REDEEMER, as the mind becomes capable of receiving the mystery. See the seventh chapter.

1817.
PAGE 222, *Nil.*

1850.

Note, PAGE 228.—See to the same purpose Bridges on the Christian Ministry, ch. iv.

But it would be well if this were all. Mr. Goode, however, not only is ignorant of these omissions and insertions, but he expresses his belief that “the text of the edition of 1850, on this subject, remains as it stood in the second edition of 1817.”

And this would seem to be the proper place to draw attention to the fact, that in the New Preface his Grace writes thus, pp. vi. vii. :—

“My argument, in fact, was not immediately concerned with *Baptism*; being directed against the Calvinistic tenet of special or indefeasible grace—a tenet which virtually excludes all spiritual benefit from Baptism, except in the case of those who are selected to final perseverance and salvation.”

Now, so far as I can understand the words, his Grace had asserted in his edition of 1817, that apostolical preaching was “a system of preaching which confined regeneration to baptismal privileges.” This system he had broadly avowed in 1815, in a publication to which his name was not affixed. In 1817, a new edition was required. Upon this token of public approval, the book, very materially altered, was re-published, with the author’s name; the former preface was altered and enlarged; and in the concluding paragraph of that new preface, the following account was given of the changes in the book :—

“As no material exception, so far as I know, has been raised against the general argument which it is my object to maintain, the alterations in the present edition consist chiefly in an enlargement of those parts which are most strictly practical, and in the introduction of an additional chapter *to fill up what might otherwise appear deficient in a system of* PREACHING WHICH CONFINED REGENERATION TO BAPTISMAL PRIVILEGES.”

Would that the same notice had been given of all subsequent changes! but so far from this, in the editions to which I have had access, between 1817 and 1850, the fact of alterations has been as much ignored as it is in the

opening sentence of the New Preface of 1850. It would appear that with each edition, since 1826 at any rate, there has been printed "Preface to the Second Edition," beginning and going on just as does the original of which it purported to be a reprint, until the words "single congregation;" but there ending with the date, "Eton, February 20, 1817," and wholly omitting the paragraph given above. Whatever may have been the intention of these changes which Mr. Goode ignores, I may point out the importance to be attached to those which I am about to notice between the editions of 1850 and 1817.

Chapter vii., and considerable additions in chapter iv. (and elsewhere possibly, for I have not collated the edition of 1815 throughout,) were inserted in the edition of 1817, to answer the objections which were urged against confining regeneration to baptismal privileges. All, then, that appears in the edition of 1817 on the subject of Baptism is to be regarded as having had full consideration in respect of the objections of those who set up their doctrine of special grace against the Church's theory of sacramental grace. All subsequent alterations will, I think, have to be referred not to a conviction, that what was altered expressed untruly apostolic doctrine, but to a wish to state that doctrine less exclusively, and to imply that the door was open for those who, upon this point, had another gospel. It is remarkable, for instance, that the very passage, in p. 150, to which his Grace himself calls attention, at p. v. of the Preface, *is quite altered from the form in which it was put in 1817.*

1817.

1850.

PAGE 147.—On the other hand, the example of St. Paul authorises us to believe and argue, that grace sufficient to salvation IS GIVEN TO

PAGE 150.—On the other hand, the example of St. Paul authorises us to believe and argue, that God is no such respecter of persons, and

ALL *who are dedicated to CHRIST* in Baptism.

that grace sufficient to salvation *is denied to none, to whom the offer of salvation is made through faith in CHRIST JESUS, and who are united to HIM in Baptism.*

To the same effect are the following alterations, some made for the first time in 1850, and they are not all that might be adduced :—

1817.

PAGE 21.—The resemblance, on the other hand, is essential, that *all have alike professed.*

PAGE 21.—That all have been called to justification through JESUS CHRIST, *and made partakers* of the covenant of grace.

PAGE 46.—He first consoles them by the assurance.

1817.

PAGE 77,78.—Now, if the remnant according to the election of “grace” *were already* foreknown and elected, *and the rest “blinded” by the refusal of efficacious grace,* St. Paul must have been aware that there was no room left to excite others by the example of the Gentile converts, and no hope of any but those already chosen being saved: he would have known that there was no propriety in the passionate expression which begins

1850.

PAGE 22.—The resemblance, on the other hand, is essential, that *all alike profess.*

PAGE 22.—That all have been called to justification through Jesus Christ, and *are outward* partakers of the covenant of grace.

PAGE 47.—After enlarging on the *first proof* of their being received to the adoption of God’s children, the indwelling of the Holy Ghost, and the sanctification so wrought in them, he consoles them by the assurance,

1850.

PAGE 80.—Now, if the remnant according to the election of grace were so foreknown, and elected, *as to leave nothing dependent on themselves,* St. Paul must have been aware that there was no room left to excite others by the example of the Gentile converts, and no hope of any but those already chosen being saved: he would have known that there was no propriety in the passionate expression which begins

the tenth chapter: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

It is evident, therefore, that the thing which "Israel sought in vain," *was the honour of REMAINING the PECULIAR CHURCH of God; and that by "THE ELECTION," THE WHOLE BODY OF CHRISTIANS is intended, who had obtained that which the Israelites through their blindness had been deprived of.*

1817.

PAGE 97.—For that every individual should be left to suppose that he can come to salvation, *if he will*, without the counteracting clause, &c.

PAGE 149.—This is evidently saying that the wickedness of the Corinthians was not owing to the want, *but to the abuse of grace.*

1817.

PAGE 249.—A preacher can in nowise take it for granted that it exists in his hearers as the necessary and *gratuitous* consequence of baptism; but must require of all who have the privilege of baptism, that they strive to attain it; that, being regenerate, they also be renewed; and con-

the tenth chapter: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

It is evident, therefore, that the thing which "Israel sought in vain," *and which the election had obtained, was the privilege of being the chosen generation, the holy nation, the peculiar people of God.*

1850.

PAGE 99.—For that every individual should be led to suppose that he can come to salvation, *if he has a good will*, without the counteracting clause, &c.

PAGE 153.—This is evidently saying, that the wickedness of the Corinthians was not owing to the *denial of grace on the part of God*, but to the abuse of it on their own.

1839.

PAGE 257.—A preacher can in nowise take it for granted that it exists in his hearers as the necessary and *gratuitous* consequence of baptism; but must require of all who have the privilege of baptism, that they strive to attain it; that, being regenerate IN CONDITION, they be also re-

1850.

PAGE 257.—That a preacher can in nowise take it for granted that it exists in his hearers as the necessary and *certain* consequence of baptism; but must require of all who have the privilege of baptism, that they strive to attain it; that, being regenerate IN CONDITION, they be also re-

stantly examine themselves whether they have this proof within them.	newed IN NATURE;— and constantly examine themselves whether they have this proof within them.	newed IN NATURE;— and constantly examine themselves whether they have this proof within them.
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The public will judge whether Mr. Goode, by sending us to the edition of 1817, has justified his abusive remarks on the following assertion of the Bishop of Exeter :

“Some of those statements, I repeat, still remain, but others of them are in this new edition materially altered; others altogether omitted; so that, of the whole, the effect is greatly impaired, not only by these omissions, but far more by the insertion of much additional matter” (*ex. gr.* The New Preface), “whose whole tendency unhappily is to dilute and weaken what was originally a strong and uniform expression of catholic truth.”—*Bishop of Exeter's Letter*, p. 5.

Mr. Goode will do well to remember, in future, the words of Holy Writ: “He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.”* And I and others shall be forgiven, if we warn all readers of Mr. Goode's works not to trust implicitly to Mr. Goode's statements of matters of fact.

Mr. Goode's exceptions to the Bishop's citation of the first canon of the Fourth Council of Carthage have already been sufficiently answered,† so that I need not recur to them more than to say, that the following passages may serve to show that Mr. Goode's charge of novelty, in respect alike of the authority and the recognition of this canon, is, like so many other of his statements, without foundation. It was quoted by Bishop Burnet. Its authority over East and West, if not recognised by Mr. Johnson, was yet alleged by his learned contemporary, Dr. Brett.

“The African Code, or Collection of Canons, made by a Council at

* Proverbs xviii. 17.

† See Letter in the “Guardian” newspaper, April 30, signed with the honoured initials E. B. P.

Carthage, A.D. 419, in which Aurelius, Bishop of Carthage, and the great St. Augustine, bishop of Hippo, were present, which collection was annexed to the Code of Canons of the Universal Church, by the Council of Trullo, A.D. 680, in the 2nd canon of which general council they were confirmed, and consequently made obligatory over the *Eastern* Empire.

“ But they are also put into Gratian’s Collection (Caus. 15. quest. 7), made for the use of the Western Church, and confirmed by the papal authority, which then extended over all this part of Christendom, and particularly over this realm.”—*Brett on Church Government*, p. 268.

Mr. Goode might possibly have spared some of his indignation that the Bishop of Exeter should refer to this council, had he remembered that a former Bishop of Salisbury, who is in tolerable favour with his school, found in that canon a justification of the reformers in the course they felt it their wisdom to take in requiring subscription to the Articles. Bishop Burnet meeting the objections that the “ collection of tenets” in these Thirty-nine Articles is a “ departing from the simplicity of the FIRST AGES,” alleges *inter alia*—

“ We have a full account of the special declaration that a Bishop was obliged to make in the first canon of that which passed for the fourth council of Carthage. But while by reason of new emergencies this was swelling to a vast bulk, general and more implicit formularies came to be used, the Bishops declaring that they received and would observe all the decrees and traditions of holy councils and fathers.”*

But even had Mr. Goode invalidated the authority of that canon, let him not think he would thereby have got rid of the authority of the Primitive Church. He may rest assured it only requires a little time to produce a catena which shall show, that if there is one disputed doctrine more than another on which tradition is the most *universal* and most *primitive*, it is this of Baptismal Regeneration—so universal that there is hardly an early father of any kind who does

* Exposition of the Thirty-nine Articles, by Gilbert, Bishop of Sarum. *Introd.* p. 3. London, 1836.

not bear witness to it—so primitive as to reach almost to the time when St. John wrote the words, “Except a man be born again of water and of the SPIRIT, he cannot enter into the kingdom of GOD.”

And I have a word to add in reference to another matter noticed in this same letter in the *Guardian*. Mr. Goode takes occasion to charge the Bishop with “*manufacturing*” (a favourite term with Mr. G.) a statement, and in other language equally offensive, because untrue, to cavil at his quoting Titus iii. 5, as calling Baptism “the washing of Regeneration AND OF the renewing of the Holy Ghost.” The writer of the letter referred to has shown that such is the received interpretation of this text; but it will doubtless be still more uncomfortable to Mr. Goode and his party to find themselves at variance with John Calvin—than merely confronting the consent of Catholic antiquity. I have before me a folio edition of the “*Institutions of a Christian Man,*” in English, printed in London, 1561 (*i.e.* two years after the appearance of the fourth edition, of which Calvin says, “I never held myself contented till it was disposed unto that order which is now set before you.” This translation claims to be “*cum privilegio ad imprimendum solum,*” and is to be taken as an authorised exposition of Calvin’s teaching. At folio 114 of cap. iv. we read—

“Of which sort is y^e title wherewith [Baptisme] is commended of Paule, where he calleth it y^e washing of Regeneration AND OF Renewing.”

I hope Mr. Goode will exonerate Calvin and his Translator from “adding most awfully” to Scripture, or at least have the decency to withdraw his charges against the Bishop of Exeter.

The next matter which I shall call to notice is the following at page 8 :—

“According to your Lordship’s doctrine, it is entirely in the power of

parents or ministers to prevent any 'moving of God towards' the child at all; and equally is it in their power to regulate the time when that 'first moving' shall take place. In fact, it is as much in their power to give or withhold, and fix the time for, the first gift of spiritual grace, as if they were its authors."

This same charge is repeated somewhat more offensively —at p. 27 :—

"Your Lordship, with the Church of Rome, in effect, though not in words, maintains, that every minister of CHRIST has power and authority given him by GOD to make over to any infant, at his pleasure, remission of sins and spiritual regeneration, by performing upon him the rite of Baptism : and that God's acts are dependent upon those of the minister ; which is, in fact, a daring assumption of the Divine prerogative to forgive sins, cloaked only by the thin veil of the admission that the performance of a certain rite is necessary for the exercise of that prerogative."

And again, p. 29 :—

"Nothing will satisfy you but the absolute power of giving remission of sins to every infant, at your sovereign will and pleasure, by the mere act of baptizing it."

And yet once again more offensively and more falsely at p. 36 :—

"You make the mere *opus operatum* of Baptism the source of spiritual life to the soul. You thereby place yourself almost in the position of God HIMSELF. You boldly aver that, in the case of all infants, wherever found, and under whatever circumstances, you can give or withhold remission of sins, and spiritual life : that these gifts are so tied to Baptism, that until you choose to give Baptism, God HIMSELF cannot (without some extraordinary interference) give those gifts ; that you have only to sprinkle the child with water, and utter a few words, and the thing is done. * * * * * You, therefore, can leave in a state of spiritual death, and you can make alive. My Lord, that is of the essence of that apostacy whose characteristic is to 'sit in the temple of God, showing himself to be God;' to be (as the Head of that Apostacy has been called) a Vice-God upon earth."

If Mr. Goode mistakes this coarse invective for argument, there is at least this comfort, that such language is not likely to commend itself to the common sense, and love of common honesty, for which the English character has hitherto been honoured among the nations of the earth.

But what is the force of these charges? They assert that, because man can disobey God's command, and can hinder the supervening of God's ordinances on those to whom God's mercy permits and God's love enjoins them to be administered, that therefore God Himself cannot bestow His Grace without them. So far as Mr. Goode's *reductio ad absurdum* has any force whatever—so far it impugns the justice of the Divine declaration in the Second Commandment, “I will visit the sins of the Fathers upon the children, unto the third and fourth generation of them that hate me”—and so far it charges God with folly, because the evil example of wicked parents acts for evil on their offspring. In one sense, it is true that parents, and those who have the guardianship of infancy, can interfere with the ordinary course of God's mercy, promised to infants. In one sense, it is true that the minister may fix the time for the first gift of spiritual grace; and so the Church requires him “to often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.” But so far from his will and pleasure being “sovereign” or “paramount” in withholding God's grace, of which the Sacrament he has authority to administer is the channel, he is liable to be suspended from his ministry, if he refuse or delay to christen any child brought to him to the Church on the appointed days; or if, by his neglect, any infant die in his parish unbaptized.* Every lawful minister of God *has* “power and authority given him by God to make over” “remission of sins and spiritual regeneration” “by performing the rite of Baptism.” But it is not “at his pleasure”—it is not as the “author” of grace—it is not with “an absolute power,” nor because he regards Baptism as the “source” (!) of grace that he then acts—No, the Sacraments

* CANONS, 68, 69.

“be effectual because of CHRIST’s institution and promise.” It is HE who worketh, not man. And although man is entrusted with the perilous endowment of acting contrary to God’s commands, there is no authority given to man to compensate for this disobedience by constructing a theory founded on this exceptional anomaly. What God has joined together, it is not for man to put asunder; and God has joined (as this controversy will by His blessing bring home to many an aching heart in the irresistible majesty of His own truthfulness) entrance into His kingdom and adoption into His family with Baptism by water, in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

It is no further true that a parent or a priest *can* settle the exact moment of God’s mercy moving towards infants, because they can withhold Baptism, than it is, alas! true that a man *can* disobey his parents, though God has said—“Honour thy Father and thy Mother.” And it is idle to say that it is not in the power of the Omnipotent to compensate to one receiving His ordinances whatsoever there may be wanting through delay, in observing the SAVIOUR’S command—“Suffer little children to come unto Me, and forbid them not,” when such delay does not arise of his own fault. It is one thing to say that when God has tied a specific blessing to a particular ordinance, that blessing is not, so far as we know, given until that ordinance is given: and it is quite another to say that the sinful negligence of parents and sponsors can evacuate the strength of the Divine Promise when that ordinance is ministered in its essential particulars.

Our Church teaches that the essential parts of the Sacrament of Baptism are water and the form of words, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Now, while it is in man’s power to frustrate the Divine command in respect of the administration of this Sacrament, as to the time of its participation, it is not in the

power of any to frustrate, in the case of another, the specific benefit which God's promise attaches to the administration of the rite. If it be lawful to baptize infants, then of necessity the offering of the prayer of faith by those who bring the child cannot be "expected and taken for granted by the Church," in any such sense that the gift of Regeneration and Adoption is contingent upon the presence of that faith and prayer in those bringing the child. To require faith on the part of those who bring the child, as necessary to the efficacy of the sacrament, is to suspend God's grace on man's intention, and is "a near approach to or absolute identity with an error of late charged—whether justly or otherwise—on the Roman Church." And with respect to the doctrine itself, it seems to be well met in the following passage from St. Augustine : *—

* The authority of this great Father in the present question, will, I presume, be admitted by all who adopt the view of special grace. It is true the Archbishop of Canterbury has given the following distinct opinions of his worth in the four editions of his works, published in 1817, 1826, 1839, and 1850, the last time in the words of another ; but Mr. Goode, and those whom he defends, will not refuse the claims of St. Augustine to a hearing :—

1817 & 1826.

NOTE, p. 95.—It is quite impossible to account for the authority which this Father has enjoyed, and still maintains, on any common principles ; or to understand why St. Austin against the Manichees, might not be consistently quoted to refute Saint Austin against Pelagius.

1839.

NOTE, p. 98.—As a man of piety and learning, this Father has a claim to high consideration ; but, as an interpreter of Scripture, it is difficult to explain the authority which he has enjoyed, and still maintains ; or to understand why St. Austin against the Manichees might not be consistently quoted to re-

1850.

NOTE, p. 98.—“When Augustine fully pronounced his own views of election and predestination, he was immediately charged with innovating upon the ancient doctrines of the Church.

“He was assured by the complainants that they had never before heard of such speculations ; he was referred

“Let not that disturb you that some people do not bring their infants to Baptism, with that faith that they may by spiritual grace be regenerated to eternal life, but because they think they do procure or preserve their bodily health by this remedy. For THE CHILDREN DO NOT THEREFORE FAIL OF BEING REGENERATED, BECAUSE THEY ARE NOT BROUGHT BY THE OTHERS WITH THIS INTENTION. For the necessary offices are here performed by them, etc. And the HOLY SPIRIT that dwells in the saints, out of whom that silver dove that is but one, is by the fire of charity compacted, does what HE does sometimes by the means of men, not only simply ignorant, but also damnably unworthy. For infants are offered for the receiving of the spiritual grace, not so much by those in whose hands they are brought (though by those too, if they be good, faithful Christians), as by the whole congregation of saints and faithful men. For they are rightly said to be offered by all those whose desire it is that they should be offered, and by whose holy and united charity they are assisted towards the communication of the HOLY SPIRIT. So that the whole Church of the Saints does ‘this office as a mother—for the whole Church brings forth all her children, and the whole brings forth each particular.’—*St. Augustine, quoted by Wall, on Infant Baptism.*

Mr. Goode may spare his indignation at the Bishop interpreting the Archbishop’s language, in respect of the prayer and faith of parents and sponsors, as implying that in his Grace’s view they may be necessary to the efficacy of the sacrament. I have before me his Grace’s Charge to the Clergy of the diocese of Chester, in May and June, 1844; and at pages 30, 31, of that Charge I find it asserted, that

“Our Church declares further, that ‘they which receive baptism rightly’ are partakers of the blessings conveyed in Baptism. And who can venture

fute St. Austin against Pelagius.

to the current system of the existing Catholic Church, and he was challenged to produce evidence that his new opinions had been advanced as the mind of Scripture by any of his ecclesiastical predecessors.”—*Faber on Election.* Preface, p. xiii.

to decide with confidence whether original sin, unhappily existing in the infant, may not prove a let or hindrance to the 'right receiving' of the sacrament? WHO CAN SAY WHETHER THE ABSENCE OF FAITH AND REPENTANCE IN THOSE WHO PROFESS IT IN THE CHILD'S NAME MAY NOT FRUSTRATE THE GRACE OF GOD? Who can answer whether the faith of the child or of the minister shall suffice, though there be no more faith on the part of parents and sponsors than there can be in the infant child? Upon all these points we may form inferences, offer plausible arguments, pronounce strong opinions; but we shall never satisfy those who refuse to be satisfied till we can prove from Scripture the unconditional efficacy of Baptism, as plainly as we can show the general necessity of Baptism to salvation."

Mr. Gorham will tell his Grace that even this last proposition is "not contained in terms so absolute" as he has stated them in Scripture,* and thus enable us to overthrow the entire argument—the objectors being our judges: but my immediate concern is with the passage I have printed in capitals. It is nothing to the present purpose that his Grace tells his Clergy, three pages afterwards, that there is a blessing to

"'be expected,' not 'doubted of, but earnestly believed,' when the infant is admitted to the privilege of the Christian covenant, being solemnly dedicated to God in the name of HIM who "came to seek and to save that which was lost,' whether infant or adult. His frequent text will be, Repent and be baptized in the name of JESUS CHRIST for the remission of sins, and ye shall receive the gift of the Holy Ghost."

It is not for me to say how it is one man's *duty* to teach a truth, and that yet another in the same Church cannot be silenced for teaching its opposite. But I do say that

* Mr. Gorham, Answer 1, p. 64.—"Precisely the same conclusion must be drawn from the terms used by our Lord in His express institution of Baptism: "He that believeth and is baptized shall be saved," (Mark xvi. 16.) The general connexion between the sign which He has ordained for admission into His Church, and the faith which that sign certifies, is here distinctly affirmed. But our Lord adds, "He that believeth not shall be damned." Here exclusion from everlasting salvation is grounded not on the omission of Baptism, but with the withholding belief in the Son of God."

this Charge of 1844 makes it as clear as the sun in the heavens, that the then Bishop of Chester conceived it possible that the absence of faith and prayer in all but the minister representing the Church might destroy the efficacy of the Sacrament, might "frustrate the grace of God," in such sort that the "party can never be absolutely silenced," (p. 30,) who affirm "that the individual now become accountable, and evidently not living in the faith of the Son of GOD, WAS NEVER REALLY ENDOWED WITH THE HOLY SPIRIT," (*Charge*, p. 30). Whether, with these passages before them, the public will have more than one opinion of the man who can write as Mr. Goode has done on this point, I cannot say; but what *honest* men, who are *gentlemen* (in the Christian sense of that much-abused word) will think of the following passage, I cannot doubt:—

"You add two objections to what you call his Grace's 'scheme' of making the efficacy of infant Baptism *dependent* upon the prayers of those who bring them; but as the 'scheme' is your Lordship's, and not his Grace's, manufactured by yourself for the purpose of casting reproach upon your Primate, I leave them at your Lordship's disposal for some other occasion, and am glad to assure you that your fearful anticipations of having to shudder 'when the answer is given,' will not be realised."

But in repudiating this scheme as set forth in the Charge just quoted, do we then undervalue the faith and prayers of those who bring the child? God forbid! We know too well the frosts and blights to which the tender plant of grace will be subject as it springs up from the "seed-plot of heaven," as Bishop Jewell beautifully styles the heart of the newly-baptized child, not to desire that those may be in earnest, and may lift up holy hands, who, with one accord, make their prayers unto God that the child may lead the rest of his life according to the "BEGINNING" made in Baptism. We know that God has promised that infants dedicated to Him in Baptism shall be then and there reborn. And as His promise is tied to the Sacrament, we

cannot and dare not limit the application of that Sacrament by making the prayers and faith of sponsors essential parts of that whereof the Church hath affirmed that water and the appointed words are alone that which is necessary. But inasmuch as God's promise does not tie perseverance to Baptism, though it does tie regeneration, and an assurance of sanctification to that Sacrament, we recognise, we thankfully admire that security for faithful prayer which our Church takes in requiring that Godfathers and Godmothers shall be communicants; and that yet larger one which she provides by ordering that Baptism shall be ministered after the second lesson "upon Sundays and other holy days when the most number of people come together." Much need is there to obey God by praying for that which HE doth absolutely promise, and still more earnestly, if so be, to ask for that which He doth conditionally covenant. While, then, the danger is great that those who are brought without prayer and faith may, from the want of the Christian culture, without which Baptismal grace will pine and die, not "*remain* in the number of God's faithful and elect children," there is no room whatever to doubt but that a "BEGINNING" is then made, which we are earnestly to pray may have its counterpart in the future life.

But nothing can be more idle than to allege, as Mr. Goode has done, the passage quoted by him from the Cologne Liturgy, (Letter, p. 7,) as making anything towards this matter, either one way or the other; nor anything more inaccurate, (if he himself reprints the Liturgy correctly, which I have no means at hand to test,) than to speak of it as put in the mouth of "the minister *when officiating at the rite of Infant Baptism.*" (p. 8.) The passage quoted occurs in an address at the presenting of *an already baptized child* in the congregation, and in the former part of that address the universality

of the grace of Christ's redemption, and the right of infants to His grace, are asserted. So that the minister, having inquired whether the child had been dedicated to Christ and "engrafted in HIM by Baptism" [*eique per Baptismum insertus*], and having satisfied himself that the child was baptized with water in the Name of the FATHER, and of the SON, and of the HOLY GHOST—God having been first called upon in prayer—he pronounces that all is well done according to God's commandment, and then, reciting CHRIST's promise of His Presence with two or three gathered in His Name, he proceeds to call upon the congregation there present to listen to words from the tenth chapter of St. Mark's gospel, that so this faith, which expects God to be present to fulfil His Word in His ordinances, may be confirmed, and that they may be moved to give God thanks for that His great benefit which was conferred upon that particular infant *by Baptism* [*quod huic infantulo per Baptisma collatum est.*]!

And here I dismiss the Cologne Liturgy and its relevancy to the present question, merely remarking that, writing as Mr. Goode does throughout, *ad populum*, it shows that he does not, at any rate, want the wisdom of the serpent in printing this Liturgy in Latin. The bulk of its statements tell sorely against his theory.

But I may not quite as summarily dismiss his sneering appropriation of Bucer as on his side of this question. Mr. Goode will probably, by this time, have received a letter on this subject from the Rev. C. F. Massingberd.* And therefore, as I have no wish unnecessarily to enlarge this pamphlet, I shall content myself with stating

* A Letter to the Rev. W. Goode, M.A., showing that the opinions of Cranmer, Ridley, and Bucer, concerning Holy Baptism, were opposed to those contained in a letter of Peter Martyr, lately published by him, with comments on his inferences from that letter, by C. F. Massingberd, M.A., Rector of Ormsby.

that that able and catholic-minded historian of the English Reformation has, in that letter, shown beyond the possibility of contradiction or doubt, that his reference to and citation of Peter Martyr makes wholly against Mr. Goode, and that Martin Bucer's opinions on this subject have no congruity whatever with those of Mr. Goode. But I will so far corroborate Mr. Massingberd's account of Martin Bucer's opinions as to quote the following passage from Bishop Bull's treatise on Justification, which the intelligent reader will at once perceive has more bearings than one on the present controversy:—

I will, therefore, add only one more observation, which may be of some use. From this simile of the Apostle's may be established that distinction of faith which our moderns so greatly blame, merely because used by Roman Catholics, into "imperfect" and "perfected." I must wish that all other distinctions of the schoolmen were as agreeable to the Scriptures. For "imperfect faith" is as the inanimated body of the Apostle, and "perfected faith" as the body animated. Thus in both cases the faith is a true one, as in both the body is real; but as the inanimated body can do nothing, so faith, not animated by good works, cannot promote salvation. The MODERATION, therefore, of THE EXCELLENT BUCER deserves our praise, *who thought that in this we had no fault to find with the Roman Catholics.* I hesitate not to quote these words, as they are very well worth our notice. They are from his notes on Psalm xi. "I cannot but wish those had a sounder judgment *who have given so much trouble with this PARADOX, 'WE ARE SAVED BY FAITH ALONE;'*" while it is carried to such a pitch as if righteousness were completed by a mere state of mind. Where, then, is that *love*, which with one little word would have stopped all this mischief? They might have said, we are justified by perfected faith, or by faith we obtain the inclination to good works, and therefore, righteousness, or faith, is the foundation and root of a good life, as Augustine said, for no one must be scandalised at the truth."

I hope, after this, we shall hear no more of Martin Bucer as an apologist of *special*, in contradistinction to *sacramental*, grace, and in his hands I might leave Mr. Goode's complaint: "that is, like the Romanists* you practically deny

* This is no new trick of Mr. Goode and his party,—it was long since acknowledged as dishonest by Selden, who says: "We charge the prelatial clergy with *popery*, to make them odious, though we know they are

the truth of the eleventh article, that we are justified by faith only." But as he so immediately has the temerity to cite Archbishop Cranmer, as though he did not identify justification with Baptism, it may be well once again to reprint the following passage from the Homily to which Mr. Goode sends us, and to which he tells us the Popish Bishop Gardiner excepted the "HOMILY ON SALVATION." In that Homily we read—

"Insomuch that infants, BEING BAPTIZED, and dying in their infancy, are by this Sacrifice WASHED from their sins, brought to God's favour, and made His children, and inheritors of His kingdom of heaven. And they which, in act or deed, do sin after their Baptism, when they turn again to God unfeignedly, they are likewise WASHED by this Sacrifice from their sins, in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation. *This is that justification or righteousness which St. Paul speaketh of, when he saith, 'No man is justified by the works of the law, but freely by faith in JESUS CHRIST.'*"

* * * * *

"First you shall understand that, in our justification by CHRIST, it is not at all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the whole; for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God—to affirm that a man might by his own works take away and purge his own sins—and so justify himself. But justification is the office of God only, and is NOT A THING WHICH WE RENDER UNTO HIM, *but* which WE RECIEVE OF HIM: not which we give to HIM, but which we take of HIM, by His free mercy, and by the only merits of His most dearly beloved SON, our only REDEEMER, SAVIOUR, and JUSTIFIER, JESUS CHRIST. So that the true understanding

* of this doctrine,—We be justified freely by faith without works, or that we be justified by faith in CHRIST only—is not that this our own act, to believe in CHRIST, or this our faith in CHRIST, which is within us, doth justify us, and deserve our justification unto us; for that were to count ourselves to be justified by some act or virtue that

guilty of no such thing. Just as heretofore they called images, Mammets, and the adoration of images Mammetry: that is, Mahomet and Mahometry, *odious names*, when all the world knows the Turks are forbidden images by their religion."—*Selden's Table Talk.*

is within ourselves: but the true understanding and meaning thereof is that, although we hear God's word, and believe it,—although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto—yet we must renounce the merit of all our said virtues of faith, hope, charity, and all our other virtues and good deeds which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins and our justification. And therefore we must trust only in God's merey, and that sacrifice which our High-Priest and Saviour, Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace, and remission, AS WELL OF OUR ORIGINAL SIN, IN BAPTISM, AS *of all actual sin committed by us after our Baptism if we truly repent and turn unfeignedly to Him again.* * * *

“Our office is, not to pass the time of this present life unfruitfully and idly, after that we are BAPTIZED OR JUSTIFIED—not caring how few good works we do, to the glory of God and the profit of our neighbours: much less is it our office, AFTER THAT WE BE ONCE MADE CHRIST'S MEMBERS, to live contrary to the same, making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil and not God.”

And lest these quotations from the homilies should fail in inducing Mr. Goode to acquit us of Romanising, let us endeavour to take the edge off his charge, by referring him to an authority which he is bound to respect. The complacent and thoroughly Protestant historian of his “own times,” Bishop Burnet, in the introduction to his Exposition of the Thirty-nine Articles, plainly confesses, that positive doctrine we of the Church of England have none, but they of Rome have it also. Here are the Bishop's words:

“Now, since THE CHURCH OF ROME OWNS ALL THAT IS POSITIVE IN OUR DOCTRINE, there could be no discrimination made, but by condemning the most important of those additions that they have brought into the Christian religion in EXPRESS WORDS.”

Where, let me ask Mr. Goode, are the “EXPRESS WORDS,” in the Thirty-nine Articles, which condemn the doctrine, that a

renewed will, and a power of co-operating with Divine Grace, is the "privilege of Baptism?" And yet, if we accept the authority of the Archbishop of Canterbury, for thirty-five years of his life between 1815 and 1850, this is the positive doctrine of the Church of England; owned therefore, Bishop Burnet being witness, by the Church of Rome. Yes, Mr. Goode, actually the doctrine of the Church of Rome, and yet not false but true!

The other authority to whom I shall refer Mr. Goode, is the learned Bishop Sanderson, who, in reference to this charge of Romanising, pithily asks,—

"The having of *godfathers* at Baptism, *churching* of women, *prayers* at the burial of the dead, children asking their *parents'* blessing, &c., which whilome were held *innocent*, are now by very many thrown aside, as raggs of *Popery*. Nay, are not some gone so farre already, as to cast into the same heap, not only the ancient hymne, '*Gloria Patri*'—(for the *repeating* whereof alone, some have been *deprived* of all their *livelihoods*), and the Apostles' Creed, but even the use of *the Lord's Prayer it selfe*? And what will *ye do* in the end thereof? And what would you have *us do* in the mean time, when you call hard upon us to leave *Popery*, and yet would never do us the favour to let us know what it is? It were good, therefore, both for *your own* sakes, that you may not rove *in infinitum*, and in compassion *to us*, that you would give us a perfect *boundary* of what is *Popery* now, with some *prognostication* or *ephemerides* annexed (if you please), whereby to *calculate* what will be *Popery* seven years hence.

"§ XV. But, to be *serious*, and not to indulge mysele in too much *merriment* in so sad a *business*:—I believe all those men will be found much mistaken, who either measure *the Protestant religion* by an opposition to *Popery*, or account all *Popery* that is *taught* or *practised* in the *Church of Rome*. Our godly *forefathers*, to whom (under God) we owe the purity of our religion, and some of which laid down their *lives* for the *defense* of the same, were sure of *another minde*; if we may, from what they *did*, judge what they *thought*. They had no *purpose* (nor had they any warrant) to set up a *new religion*, but to reform *the old*, by purging it from those *innocations* which, in tract of time (some sooner, some later), had *mingled* with it, and *corrupted* it, both in the *doctrine* and *worship*. According to this *purpose*, they produced, without *constraint* or *precipitaney*, freely and advisedly, as in *peaceable times*, and brought their intentions to a *happy end*; as by *the results* thereof,

contained in *the Articles and Liturgy* of our Church, and the Prefaces thereunto, doth fully appear.”—*Sanderson’s Preface to Twenty Sermons*, 1657.

The good Bishop’s challenge is as necessary, and his warning as seasonable, in 1850 as in 1657.

It will be convenient here to notice an objection to Mr. Goode’s mode of arguing this present controversy, which is the cause of much confusion. The questions in debate are, 1, The Efficacy of Baptism in the case of worthy recipients, and then, 2, Whether all infants are worthy recipients. In this way it comes about that we assert that Remission of Sins, and Justification, as well as Regeneration, are given in and by Baptism to all infants. Mr. Gorham, and his apologist, Mr. Goode, deny this and insist on mixing up the two entirely distinct cases of infants and adults.

Mr. Goode says (p. 24)—

“The obvious repulsiveness, however, of such a notion in the case of adults, has induced the majority of those who incline in the direction of this view, to stop short at the case of infants, and to deny this doctrine in the case of adults. Among these is your Lordship, though many of your statements are consistent only with the former view. And thereby you nullify at once a large number of your proofs and arguments, and make your reference to the Creed palpably absurd; for if the words themselves taken alone prove that remission of sins is necessarily given in the case of infants, they must prove the same in the case of adults. This your advocate, Mr. Badely, clearly saw, and therefore, to preserve consistency in his argument, boldly stood to the whole doctrine in all its integrity.”

Now, so far as Mr. Badely is concerned, Mr. Goode’s statement is quite untrue. So far from saying that impenitent adults receive remission of sin, Mr. Badely expressly says, as Mr. Goode ought to have known—

“The adult would not receive the full benefit of the Sacrament—he would NOT receive remission of sins; but Regeneration, as I understand the doctrine of the Church, he would receive.”—*Badely’s Speech, &c.*, p. 99. See also *Ibid* pp. 132, 153, quoted *infra*.

It really is very uncomfortable to be obliged thus to distrust all Mr. Goode's assertions, even upon matters so immediately within reach—but so it is.

And although the Bishop's language, (*at p. 22. of his Letter,*) to which Mr. Goode so often in anger and in scorn sends us, has the appearance of stating the case somewhat differently from the manner in which it is put by his Lordship's advocate; yet, so far as it affects the present question, the admission in respect of adults, that "the grace of spiritual Regeneration is separable, and, in fact, often separated, from the Sacrament of Baptism," is *nihil ad rem*. Neither do I see anything in the passage to contradict his Lordship's well-known opinions on the presence of the gift of Regeneration in the Sacrament of Baptism—which is therefore received by the unworthy to condemnation—a savour of death unto death—as in the worthy recipient it is a savour of life unto life. Just as we find that St. Augustine held, that a person who had received Baptism in a sinful spirit *was* regenerated, but that this availed him nothing until he repented (and—if he had been baptized in some heretical communion, but with the true form of Baptism—was received into the Catholic Church), upon which the Sacrament which he before had received to condemnation, began to avail to salvation;* so it is notorious, that such is the Bishop of Exeter's doctrine, and that he so speaks of the grace of Baptism in the case of adults, as that which is separable, and often separated from, the impenitent and hypocritical adult, by reason of his infidelity: who is, there-

* Cf. S. August. de Bapt. c. vi. 19.—"Simon ille magus *natus erat* ex aqua et SPIRITU, et tamen non intravit in regnum Cœlorum. Sic fieri potest ut hæreticis etiam contingat. * * * Necessè est enim, ut unum de duobus concedatur, (1) aut illi qui fallaciter sæculo renuntiant nascuntur de SPIRITU, quamvis *ad perniciem* non ad salutem, (this he intends as the true proposition) atque ita possunt et hæretici; (2) aut si illud quod scriptum, &c., potest quis baptizari aqua et non nasci de SPIRITU," (which this Father holds to be impossible).

fore, guilty of rejecting a grace which, notwithstanding, is present and offered. To this same point is the following statement of this doctrine, from the careful and learned treatise of a living Bishop, which has been for many years a text-book in the English Church :

“ With respect to those who receive Baptism in a state of hypocrisy or impenitency, though this sacrament can only increase their condemnation, still pardon and grace are conditionally made over to them, and the saving virtue of Regeneration, which had been hitherto suspended, takes effect, when they truly repent and unfeignedly believe the Gospel. In Augustin’s controversy with the Donatists, he assumes this case as a medium of proof, and, of course, as an acknowledged doctrine.

“ The Donatists held, agreeably to Cyprian’s opinion, that the Baptism of schismatics is invalid ; and since they contended that, with the exception of their own Churches, all the Christians of their days were in a state of schism, they affirmed that none but themselves were validly baptized, and that none could enter into the kingdom of God without receiving Baptism from their ministers. But Augustin replied that, even allowing the truth of their accusations, they who are baptized in schism are in the same situation with those who are baptized in impenitence or hypocrisy. For, as the latter participate in the saving effects of Regeneration, when they repent of their sins, and believe the Gospel with sincerity, so the former enjoy the benefits of their Baptism, whenever they renounce their schism, and are received into the communion of the Church.”—*Bp. Bethell, “Regeneration in Baptism,” Fifth Edition, pp. 18, 21.*

But whatever may be the true doctrine in respect of the hypocritical adult receiving Baptism, that cannot by possibility affect the appropriate effect of Holy Baptism—as Christ’s ordinance—instituted for making the nations His disciples, and set forth by Himself as that without which none can enter into the kingdom of heaven. There must be a true doctrine of the efficacy of Holy Baptism, apart from all considerations of the condition necessary to the reception of the benefit thereof by those who are baptized. What is now in dispute, is—

I. What does Baptism give ? and then,

II. To whom does Baptism give this ; *i. e.* Is it necessarily conferred upon all infants ?

We, in agreement with the Holy Church throughout the world, accept Holy Scripture in its plain and literal sense, and believe that in and by Baptism, Remission of Sins and Spiritual Regeneration are given to all infants. It is as a defence of that statement—as the “ Plain Sense ” of the doctrine of the Prayer Book, that this “ Apology ” is written.

Let us, then, proceed on this supposition.

The Bishop of Exeter had complained that the Archbishop of Canterbury attached undue importance to a sneer of the infidel Gibbon, as to the abuse of Baptism in the fourth and fifth centuries, and having referred to the warnings and enactments by which the Early Church sought to discourage clinical Baptism, his Lordship proceeds—

“ What reasonable ground is there, then, for apprehension that telling men the truth—namely, that they *were* regenerate in Baptism, however they may since, by wilful sins, have lost that state of salvation, and thereby incurred ‘ greater damnation ’—‘ should lull them,’ as your Grace assumes that it will, ‘ into a fallacious security?’ ”—*Letter*, p. 21.

And then his Lordship further challenges his Grace to bear witness, from his own experience of cases in which parties who had lived a sinful life pleaded the fact of their regeneracy in Baptism as the cause of their false security. Mr. Goode replies to this challenge thus :—

“ My Lord, I believe that you and others may have rarely found any one resting on such a ground of hope. And for this reason—that there are few, *comparatively* very few, ungodly persons who really *believe* what I must be permitted to call the false doctrine of those who would fain teach them that they are spiritually regenerate persons. Their conscience—their common sense tells them they are not.”—*Letter*, p. 17.

Now, in the manner in which Mr. Goode has here stated the question, there is suggested the great obstacle to the reception of the truth on the part of many earnest-minded persons. There is an awkwardness about Mr. Goode’s ac-

count of the teaching of those who hold the doctrine of Baptismal Regeneration, which is not to be found in the Bishop's statement, to which he is replying. The Bishop says, "that they *were* (*sic*) regenerate in Baptism." Mr. Goode says, "that they are spiritually regenerate persons." Now I have no intention to deny the Scriptural truth, that what God does, it shall be for ever,* nor to gainsay the catholic verity agreeable thereto—That once regenerate, a man cannot be as though he had never been new born. But I complain of the awkwardness of Mr. Goode's statement of the question, as calculated to encourage the notion, that we teach wicked men that, their wickedness notwithstanding, they are still spiritual persons in the sense which is opposed to being carnally-minded—as though we should affirm of those who are doing the works of the flesh, that they are bringing forth the fruits of the Spirit.

The doctrine, as Mr. Goode words it, would seem to imply an use of the phrase "born of God," similar to that employed by the beloved disciple in his General Epistle—where the phrase signifies the same thing as to "abide in the light," to "know God," to "abide in God," to "dwell in God, and God in us." Now, in this "enlarged" † sense, Mr. Goode's statement would be untrue; and of that confined one in which it is true, his mode of expression is delusive.

Birth is not a continuous state, but an act referable to a particular period. ‡ While, therefore, it is true that all baptized persons, whatsoever their state, *are spiritually regenerate persons*—just as one who late in life becomes a

* Eccles. iii. 14.

† See Bishop Bethell, "Doctrine of Regeneration in Holy Baptism." Cap. v.

‡ "Justification, like Regeneration, is distinct in theory from Conversion, or the renewal of the inward frame, and does not, strictly speaking, consist in a change of mind (for in adults that change, *i. e.* repentance, must precede it), but in a change of relative condition to God, and a free grant of privileges and mercies; including in its defi-

lunatic is a sane born man—yet the one expression is as awkward and as inadequate as the other, since the facts to which they strictly refer belong to past moments. Consequently, Mr. Goode confuses the real point at issue between himself and those who hold that all infants are in and by Baptism *new born*, when he seeks to bring discredit upon the doctrine, by urging the absurdity of the paradox, that a wicked man is a spiritually new-born person. If men would keep more in view the analogy of the natural and the spiritual *birth*, they would not be led away by the exaggerations and misstatements which make a deeply mysterious truth of CHRIST'S Religion appear to be not only above and beyond reason, but contrary to sound sense, and contradictory to the just resolutions of a well-informed judgment.

Different modes of treatment are resorted to in the case

tion, the forgiveness of sin, the acceptance of the person, and a conditional title to eternal life.

“ Thus far, therefore, it agrees with Regeneration; and every worthy recipient, according to the constant doctrine of the Church, is not only regenerated, but justified in Baptism. But, in many respects, Justification differs from Regeneration.

“ In Regeneration, God is considered as a father, adopting us for his children, and bringing us into a state of new life. In Justification, He is spoken of as a judge or moral governor, passing sentence upon us, and pronouncing us just and righteous.

“ Regeneration is a single act of God's grace, conveyed over to us at a determinate time, and in a form specially appointed by Christ. Its privileges and good effects may be suspended, and in the end utterly forfeited; but cannot, humanly speaking, be totally lost in this world, because every person who has been born again of water and of the Spirit, is, till he dies, within the covenant of repentance. But, if we except the case of infants, the being accounted just and righteous in God's sight is a blessing which depends on the actual condition of the heart and habits; and no man is justified who has not forsaken his sins, and is not living in a state of habitual belief and holiness, and compliance with the will of God.”—*Bp. Bethell, “Regeneration in Baptism,”* p. 152.

of those congenitally blind or deaf, and those who have lost their hearing or their sight in after life. And the practitioner who should encourage a hope that, where deafness had been caused by some sudden alarm, the hearing might be recovered—because the fact that the patient had been born with hearing justified the conclusion that there was no unconquerable defect in the organic structure of the passage of sound—would have reason on his side; and he would do well to encourage the patient to the use of his remedies with this hope. But if, instead of saying to him, “Do not despair; remember you *were born with hearing*,” he were to say, “Do not despair; you *are born with hearing*,” the latter would be a very inapplicable, while the former would be a very intelligible, expression. And so it is calculated to mislead by the very unusualness of the phraseology, to say, as Mr. Goode does, that sinful Christians “*are* spiritually regenerate persons;” instead of, as the Bishop does, “that they *were* regenerate in Baptism.”

The Bishop of Exeter denies that persons are likely to be lulled into a false security on their death-beds, by being told during their lives that they were in their Baptism spiritually regenerate. And his Lordship may well deny, and safely deny it.

For what is the practical teaching which springs out of this enforcement of Baptismal grace, this “confining Regeneration to Baptismal privileges?” It is “Apostolical Preaching.” It is the teaching of St. Paul, who urges to purity by representing the fornicator as one who takes the members of Christ, and makes them the members of an harlot. It is the teaching of St. Peter, who would deter men from sin by the fearful case of those who having been once enlightened, and having tasted of the powers of the world to come, yet draw back from their stedfastness. It is the teaching of St. Jude, who warns Christians in every age, by their sad lot whose fruit withereth, and who, being *twice*

dead, are plucked up by the roots; and who commends the faithful to HIM who is able to keep them from "*falling.*" It is the teaching of St. John, who encourages to perseverance by the comforting declaration—"If any man sin, *we* have an advocate with the FATHER, JESUS CHRIST the Righteous; and HE is the Propitiation for our sins, and not for ours only, but for the sins of the whole world." "Yea, it is the teaching of our Blessed LORD HIMSELF, when He declared, "I am the Vine, and my FATHER is the Husbandman; every Branch in ME that beareth not fruit, HE taketh away, and every branch that beareth fruit, HE purgeth it, that it may bring forth more fruit." Yea, this is the gracious Lord's teaching, when "He began to upbraid the cities wherein most of his mighty works were done." It is a high privilege and blessing to have His Presence, if we value it and profit by it; but that same Presence is a curse and a condemnation, if we despise it and make none account of it. In both the one case and the other, it is Himself who is really accepted or rejected, as the case may be. Construct a religion without the doctrine of the New Birth in Holy Baptism, and you introduce another Gospel than that which Jesus preached to Nicodemus, and another Gospel than that with which He chartered His eleven, and which He entrusted in miraculous vision to him who, from being Saul the persecutor, was destined to be Paul the great Apostle of the Gentiles.

In very truth, this fundamental doctrine is the very key to all the teaching of St. Paul. Arrested in his way to Damascus by the voice, "I am JESUS Whom thou persecutest:" busy haling men and women to prison who called on the Name of CHRIST, he was turned from darkness to light, and taught the mysterious lesson, that they who have been made Christians, are so *one with*—so *in* CHRIST, that when they are wounded it is CHRIST who suffers; when they are hunted, it is CHRIST who is persecuted. And this truth was

so fixed in his mind, that he seems to know no such incentive to holiness as the mercy of God vouchsafed in the change which takes place in Holy Baptism. And this is and ever has been the doctrine of those who have most fully mastered a deep and reverential Faith in our Blessed Lord's Incarnation; who, regarding the Church as His Body, have believed the Sacraments to be instinct with His Presence; and having held, that in and by Holy Baptism we are made members of CHRIST, the children of GOD, and inheritors of the kingdom of Heaven, have ever urged to watchfulness and stedfastness, by dwelling on the greatness of the privileges bestowed; and the awful responsibility which attaches to the fact that these great privileges may be forfeited, for a time withdrawn, yea, and finally lost! That as the Bishop teaches in this very passage, men may, "by wilful sins, have lost that state of salvation" to which Baptism admitted them, "and thereby incurred 'greater damnation.'"

Is it possible, then, that there can be a greater perversion than they are guilty of who represent that those who hold that all infants are spiritually regenerate in and by Baptism, do thereby teach that all baptized persons are—necessarily and by virtue of their Baptism alone, apart from all fresh ministries of the Divine SPIRIT—at every period of their life and in every course of living—in the certain way to lay hold on everlasting salvation? Mr. Goode cannot believe so of those whom he accuses. And yet, by the mode in which he has stated the character of the teaching of those who hold "what I must be permitted to call" the truth, he does encourage the notion that such is our practice.

It is one thing to say to a notorious sinner—"How fearful is your guilt!—how much is it aggravated by the mercy you are despising, the grace you are slighting! At your Baptism you were regenerate; then was all necessary grace pledged to you alike for the avoidance of sin, and for its pardon, upon true repentance. 'Remember, therefore,

whence thou art fallen ; and repent, and do the first works.* Do this, and do it at once, or else you will finally ‘quench’ that gracious SPIRIT Whom these many years you have so sadly ‘grieved,’ but Who still—if conscience has a voice within you—thereby witnesseth that HE waiteth once again to be gracious.” It is one thing to teach and preach thus, and it is another and a very different thing to assure all baptized persons that they are those in whom now the law of life is working in the purity and energy of its first bestowal. It is an awful fact, that men may in their infancy receive Regeneration savingly, and may yet subsequently hold it in unrighteousness. Yea, the after life of those regenerate in infancy too often shows that that which was a savour of life unto life, may become a savour of death unto death.

It is one thing to affirm that a person is adopted into a family from which by birth he was an alien, and another to allege that he has therefore now a full and sufficient use of the privileges which attach to his sonship of that family. But it is manifestly untrue to say, that he is not a son, because he is unmindful of filial duties and heedless of paternal blessings and domestic comforts. They that *are* CHRIST’S—*i. e.* that truly continue His—have crucified the flesh with the affections and lusts ; they in whom the law of life works towards everlasting salvation, not only were new-born, but are living the new life ; they are not only spiritually regenerate, but they are day by day sanctified by the SPIRIT of Truth.

Manifold are the mysteries of the Divine kingdom. God be praised ! it is concealed from us how far the sinner may wander before it is impossible for him to return. Wilful and flagrant was the guilt of the Prodigal, and yet, when he did cast his looks and turn his steps once again towards home, “while he was yet a long way off, his Father ran out to meet him, and fell on his neck, and kissed him.” The Spirit will bear with

* Revelation ii. 5.

much, is long and often grieved, and done despite unto, ere it is finally quenched. When that dark doom passes over any soul in which CHRIST once has dwelt, it is not given to CHRIST'S minister to know; and therefore however great may be the torpor he seeks to rouse—however deep the sleep from which he seeks to awaken the sinner—however death-like the stillness he endeavours to quicken unto life—however abandoned the sinfulness he is called upon to denounce—he cannot, he dare not, otherwise address those who have been once baptized, than as those who are *fallen* from grace, and whose hope of recovery is dependent upon the certainty, that in Baptism they were new born, and placed in relations of forgiveness to Almighty God by being made members of His dear SON. He will call to mind the hope and the charity which the Apostle in such a case enjoins, and will, even against hope, trust that there may be yet remaining one single spark of the heavenly grace in the heart which has been so long dark and cold, and that it may be of God's mercy to allow that spark to be fanned into a bright and burning flame instinct with the warmth of His own Divine love.

Can this be called a preaching which would lull men into forgetfulness and sin, such as Mr. Goode would have us believe it is? Surely no. If there be any force in motives—if there be any weight in arguments—what motives or arguments can be conceived more persuasive than those which would urge an erring Prodigal to return to the loving Father he has left—which would call back a wandering sheep to the fold from which it has strayed? While, on the other hand, what can be more likely to produce the result Mr. Goode deprecates than a system of doctrine which finds in emotions and assurances a nostrum which shall cure on the nonce every form of spiritual malady?

But Mr. Goode says, that “there are few, *comparatively* very few *ungodly* persons who really believe” this doctrine.

With all respect, I would deny Mr. Goode's assertion ; and, as mere assertions carry in general little weight, I would corroborate my own view by adducing the way in which parents, even in an age when false and erroneous teaching has so long kept out of view the true doctrine of Christ's Holy Sacraments, not only think, but act, at times when feelings are deepest and surest, even in that awful moment when death threatens an inroad upon the unities of home. Yes ! notwithstanding the manner in which the administration of Holy Baptism has been thrust out of its proper place in the public service, and our people thus kept in ignorance of what the Church herself says on this vital doctrine, there does yet linger among our people the conviction that in and by Baptism blessings are conferred upon the sinning race of man, and that in and by that Holy Sacrament our little ones are necessarily placed in a state of salvation. In the solemn hour when death threatens to snatch little ones from the parent's embrace—in that solemn hour, prejudice and indifference are the one roused, the other dispelled. Is there one father or one mother in a thousand among the members of the Church of England who would not at any cost or effort or sacrifice, bring its dying child to be baptized ere it die ? And what is this but a proof that, *in fact*, not a "few," but *the many*, really believe that their children will in such circumstances be saved in and by Baptism ? If the act of prævenient grace can save without Baptism, or if Baptism without this prævenient grace is of none effect, then these afflicted ones might spare their anxiety and distress. But the masses of England are even still more Catholic than Genevan. And the deep utterances of the afflicted soul which God has stricken bear witness to the truth which God's Church is commissioned to preach, and to the depth of the consolation she is dowered to impart. That these same persons are indifferent and negligent in the Baptism of their healthy children, is but an unhappy consistency with the

indifference they manifest in respect of their own salvation. They hope for a convenient season in each case; and their indifference about their children is no more a proof that they disbelieve in the effect of Baptism, than their own carelessness of living proves them to be deliberate rejecters of all Spiritual truth—theoretically as well as practically. Ask the most abandoned profligate if he denies a God—a Saviour—a heaven and a hell? He will tell you no. Ask him why he despises the goodness of God and squanders the riches of his grace? He will tell you that he does not mean to be always as he is now; but that one day he will turn to God, and forsake his present evil courses. And what is the reply of the Teacher of Baptismal Regeneration? It is this, that every step he takes is a step away from God, and that each step must be re-trodden in sorrowful penitence—his comfort on his return towards happiness and heaven! being the thought that he has a Father's love on which to rest, and the happiness of a home for which to strive.

I pass over for the present, but only for the moment, Mr. Goode's peculiar theory of Baptism, and his version of the Church's doctrine thereupon, thinking it better previously to consider one or two other points in his letter.

And first, a few words on Mr. Goode's angry attempt to vindicate the judgment which has awakened so much alarm throughout the Church. It may have weight with those for whom Mr. Goode writes, that he should heap insult after insult upon one whom he yet remembers is a "septuagenarian and a Bishop," and that he should compare his Lordship's honest and virtuous indignation at this most unrighteous judgment with "the ravings of disappointed and infuriated Chartists." But such vituperation can eventually reach only to himself. The cause must be weak which needs such props as Mr. Goode's declamatory abuse. What shall be thought of the pitiful spirit in which Mr. Goode charges *ignorance* and want of understanding and the

being an “*empty vessel!*” upon him whom even Mr. Gorham describes as of a mind “so acute” that it could not fail to reject “palpable error?” Whatever may be Mr. Goode’s opinion of the Bishop of Exeter’s letter, those whom posterity will certificate as the true judges in the matter, will confess that it is a masterpiece of eloquence and argument: and that, viewed merely as a composition, our literature has perhaps nothing superior. Apart from all other claims, it gives utterance in measured argumentativeness and eloquent rhythm to the deeply stirred feelings of a mighty spirit roused into jealousy, lest the aspersions cast on TRUTH should be favourably received by a careless and unheeding multitude.

And while, amid all the truthful vehemence of that letter, there is not one passage for which its writer need less concern himself as to its righteous energy, than that in which he formally repudiates the *Judgment*; so, throughout its whole ninety pages, I very much question if there is one line which will justify the mildest of those attacks which are the staple matter of almost every page of his assailant’s Letter. I have been more than once tempted to arrange in a tabular form Mr. Goode’s misstatements and aspersions; but, really, the tissue of abuse which he has heaped upon one honoured individual, the most prominent in this controversy, is so scandalous, that I cannot bring myself to so place it on record in these sheets. His Lordship’s friends may regard it as one proof more, that at least he need not fear the woe the SAVIOUR has pronounced upon the time-server and the popularity hunter: “Beware when all men speak well of you.” And seeing that they called the Master of the house Beelzebub, the servant must not complain if he is subject to similar contumely and reproach.

It is not because of the degree of sanction which this judgment lends to Mr. Gorham’s particular views that it is so harmful; its real bane consists in this, that it saps the very first prin-

ciples of truth and probity; and not content with endeavouring to extend the latitude in which dogmatic assertions may be received through the laxity of interpretation which each individual clergyman may adopt in his own case, this judgment has deliberately affirmed that it is possible for two different and opposing views to be taught by those who are authorized dispensers of God's Word, in one and the same Church.

Whatever may be Mr. Goode's view, or Mr. Gorham's view, and whatever may be the Church's view—and all these matters will come before us in due course—this one thing is certain, that while Mr. Goode allows of Mr. Gorham's theory as capable of expression by his formula (see pp. 24, 25), that formula altogether excludes that for which the Bishop of Exeter justly contends as the Church's view. And yet, while Mr. Gorham says of the Bishop of Exeter's view that it is “unscriptural”—that “no nicety can obviate the fatal effects of the *virus* which lurks in such a system”—that it “has a lamentable tendency to enslave, if not to destroy the soul” (Preface xxiv—xxvii)—and while Mr. Goode says of it that it is “a daring assumption of the Divine prerogative,” and “of *the essence of the apostacy*” of “*Antichrist*”—yet we are assured on all hands that the judgment has done nothing to disturb the Bishop of Exeter and those who think with him from teaching as they have ever done—that they may still teach their doctrine, only that license is now also secured to those who think otherwise and *oppositely* to teach their negations with the authority that belongs to them as the accredited ministers of the Church of England.

A very independent testimony in this matter, and one whose apprehension of Romanising tendencies, if not quite equal to that of Mr. Goode, is yet so considerable as to cause him to grudge that certain persons now in the forefront of the battle against the effects of this judgment, should

be accredited as leaders of himself and of his friends, thus describes the object of Mr. Goode's admiration:—

“The true meaning of the judgment, therefore, is not to establish Puritanism, but to weaken the force of doctrinal tests,—of subscription to creeds, confessions, articles, and formularies of all kinds. It is a step in the same direction with many other steps which have lately been taken or attempted. The theological party which really triumphs, is not the puritanical, but the ‘philosophical,’ or latitudinarian. And hence arises the exultation of those who, while they acknowledge (as all but his partisans must do) that Mr. Gorham's doctrine is not the doctrine of the English Church, admire the late judgment, as tending to establish the principle, that the time is past when the human mind was to be trammelled by creeds and traditions.”*—*The Bearings of the Gorham Case, by Rev. J. C. Robertson.*

Some there are who say Mr. Gorham's doctrine does not make him excommunicate. It will be time enough to consider his doctrine and his mode of maintaining that doctrine in that light and behalf, when occasion shall so arise. But the question hitherto under review has been whether a Bishop has power to prevent a parish in his diocese being placed under the pastoral care and doctrinal guidance of one whose “*doctrine*” he deems contradictory of the creeds. Has not every Bishop sworn to “banish and drive away all erroneous and strange doctrine?” and is that judgment according to equity which, without considering the terms or answering the statements of the judgment of the court below, snatches from the hand of one of our Fathers in God, at once both the staves of “beauty and bands”†—alike doctrine

* Here is a Baptist Dissenter's common-sense view of the matter:—“In the course of his address, Mr. Wallis said of the late judgment in favour of Gorham, that, of course, they felt very glad of it. Yet it seemed rather curious, after all. When they put down *black*, the judgment said it meant *white*; and when they made a plain categorical statement, it said it meant ‘if.’ This remark was received with loud laughter.”

† Zech. xi. 10, 14.

and discipline—and without pronouncing that the tenets are Scriptural, or ecclesiastical, directs that yet he who holds them shall be allowed cure of souls? Is that an equitable judgment which, complaining of the form in which the case came before the Court, and censuring the Judge of the Church Court for not “requiring the parties, *even at the last moment*, to bring forward the case in a regular manner by plea and proof;” yet forbears to exercise its own power to have the case put in a form which should obviate “the difficulty of coming to a right conclusion?” The Judicial Committee, as I am informed, have full powers under their act, (3 and 4 Will. IV., c. 42, sec. 8), to direct the examination of witnesses not examined in the court below, or to direct a re-hearing in the court below in such form as they may think fit, and this either generally or on particular points. And if Sir H. J. Fust ought to have done this, or whatever similar thereto was in his own power, then it was far more imperative on the Judicial Committee than on the Judge of the Court of Arches, inasmuch as they were alive to the inconvenience of a contrary course, and were moreover a court of *last resort*. The judgment may be a *well-intentioned* judgment—it may be a *kindly-meant* judgment—it may be a *conciliatory* judgment—it may be (if, according to modern fashion, truth be eliminated from charity) a *charitable* judgment; but that it is a *righteous* or an *equitable* judgment, I cannot concede. I see in it only an elaborate document full of subtile niceties, woven together apparently to support a foregone conclusion, alleged to be the only one consistent with the peace of the Church. Nor can I form any other opinion of that judgment than that which the learned Recorder of New Sarum arrives at as the conclusion of his most searching argument:—

“ I will venture to propose to your Lordship four conclusions from the arguments of which I have made use : and they are these :—

“ 1. That the decision in the suit of *Gorham v. The Bishop of Exeter*, violates the rules of law, grammar, reason, and equity ; is therefore

binding only in the particular instance, and can never form a precedent in any future case.

“ 2. That if it were legally unexceptionable, still it does not settle what is the *true, just, and honest* construction of the Formularies of the faith of the Church of England; but only declares that the fantastic theology of Mr. Gorham is not *absolutely contrariant or repugnant* thereto: in other words, that he has secured a loop-hole through which he may evade their stringency.

“ 3. That it ought not, and cannot, therefore, affect the individual conscience of any single member of the Church of England, however it may *in foro exteriori* deform and wound the temporal status of that Church.

“ 4. That it is, nevertheless, a serious affront and indignity offered to the catholicity of the faith of the Church of England, and, *pro tanto*, a denial of that faith; and this denial having been made by the authority of the Chief Magistrate of the nation, the Laity in their sphere, the inferior Clergy in theirs, and the Bishops in theirs, are bound to repudiate and disaffirm the same; and that the Bishops especially, as the head of the spirituality, ought, in their corporate capacity, to reinstate in its pristine position, that great truth which the temporal power has endeavoured to overturn.”*

This would seem to be the proper time to notice that marvellous assumption of the judgment which Mr. Goode adopts as his own, when at p. 78 he says that:—

“The principle of *charitable hypothesis* was justly maintained by the Judicial Committee to be the principle on which the Church’s offices are constructed;”

unless, indeed, the Judges themselves got their view from Mr. Goode’s larger work, pp. 414, 415, &c.

Be this as it may, it is a view which the Bishop of Exeter most indignantly repudiates, and with justice; for one more destructive of all truthfulness and honesty it is difficult to conceive; what can be more monstrous than the idea that our prayers do not contain dogmatic teaching—that the

* A Review of the Gorham Case in its aspects Moral and Legal, with a critical Examination of the Judgment. A Letter to the Lord Bishop of Salisbury, by John David Chambers, Recorder of New Sarum. Benning, and Masters, London.

faith of our hearts and the faith of our heads are twain, and not one; and that words used in our most solemn offices need not be understood in their plain and natural sense. The following passage, in which Bishop Burnet explains the reasons for beginning with a revision of the Prayer Book instead of a settlement of the articles, has been in the most suicidal manner quoted by a clergyman in a neighbouring diocese, to prove the view for which Mr. Goode contends:—

“ Many thought they should have begun, first of all, with these; but Cranmer, upon good reasons, was of another mind, though much pressed by Bucer about it. Till the order of Bishops was brought to such a model, that the far greater part would agree to it, it was much fitter to let that design go on slowly, to which so great a part of the chief pastors might be so obstinately averse. The corruptions that were most important were those in the worship by which men, in their immediate addresses to God, were necessarily involved in unlawful compliances, and these seemed to require a more speedy reformation.* But for speculative points, there was not so pressing a necessity to have them all explained, since in these, men might, with less prejudice, be left to a freedom in their opinions. It seemed also advisable to open and ventilate matters in public disputations, and books written about them, for some years, before they should go hastily to determine them; lest, if they went too fast in that affair, it would not be so decent to make alterations afterwards: nor could the clergy be of a sudden brought to change their old opinions. Therefore, upon all these considerations, that work was delayed till this year (1551).”—*Burnet's History of the Reformation*, A.D. 1551, Vol. II. pp. 264, 265.

It is difficult to imagine a more pertinent proof of the importance attached by the Reformers to the dogmatic authority of our Prayers. By false doctrine being set forth in the worship, the Reformers saw that the worshippers were of necessity involved in unlawful compliances; and therefore, while they postponed the speculative points of Predestination, and the precise limits of Romish error on matters

* The first book of Common Prayer in Edw. VI.'s time was published A.D. 1549.

not hitherto accurately defined, they at once put the Creeds into English, and striking out all innovations which favoured the false doctrines of the Papacy, they adhered to the ancient rituals of the early Church, and translated into the mother tongue, prayers in the use of which Martyrs and Confessors and Saints had been armed in fighting the good fight of faith. Availing themselves of all helps in the subsequent revisions of the book which might carry out the design they had entertained from the first, they at once set about the reformation of our "Common Prayers in the Church, commonly called Divine Service," in the wish to observe the "godly and decent order of the ancient Fathers,"—as in the matter of the Lessons from Holy Scripture, so in all other particulars.

And my brethren of the laity will do well to give their earliest and best attention to this attempt to get rid of the dogmatic authority of the Prayer Book. To the LAITY it is manifestly of the greatest moment, that it should be required that the teaching of every clergyman be of necessity in agreement with the doctrine which is involved in the Common Prayer; for Common Prayer and the administration of the Sacraments are the *acts of communion*. No sincere Christian can hold communion with any Church in whose prayers and sacraments he cannot join, without professing thereby doctrine which he deems unsound; therefore any clergyman who is authorised to teach in our Church while he holds doctrine which is contrariant to the doctrine of the Book of Common Prayer, is so far forth authorised to withdraw men from the communion of our Church.

Should this nullifying of the doctrine of our Prayer Book by means of the hypothetical construction of our services become the established rule of our Church, apart from the palpable dishonesty which would thus obtrude itself into the very recesses of the sanctuary, it is easy to see that the safeguard for the orthodoxy of the masses is at once withdrawn.

“Publick forms of Liturgy,” says Bishop Jeremy Taylor, “are also the great securities and *basis* to the religion and piety of the people.”

“It is all the *οἱ πολλοί*, many men know of their religion, and they cannot any way know it better than by those *Forms of Prayer* which publish their faith and their devotion to God and all the world, and which, by an admirable expedient, reduces their faith into practice, and places their religion in their understanding and their affections. And therefore St. Paul, when he was to give an *account of his religion*, he did it not by a mere recitation of the articles, but by *giving an account of his Liturgy*, and the manner of his worship: ‘After that way which they call heresie, so *worship* I the God of my Fathers,’ and the best worship is the best religion.”—*Bishop Jeremy Taylor, “Apologie for Authorized and Set Form of the Liturgie,”* Sect. iii. p. 29, Polemical Discourses. Ed. 1574.

And the same author, in the Preface to the Apologie puts the matter still more to our present purpose.

“If it were worth the pains, it were very easy to enumerate the authors, and especially the occasions and time when the most minute passages, such I mean as are known by distinct appellations, came into the Church; that so it may appear, our Liturgy is as ancient and primitive in every part, as it is pious and unblameable, and *long before the Church got such a beam in one of her eyes, which was endeavoured to be cast out at the Reformation*. But it will not be amiss to observe, that very many of them were inserted as *antidotes and delictories to the worst of heresies*, as I have discoursed already: and such was that clause, ‘Through Jesus Christ our Lord, who liveth and reigneth with THEE, in the unity of the Holy Spirit, ever one God;’ and some other phrases parallel were put in, in defiance of the Macedonians, and all the species of the Anti-trinitarians, and used by St. Ambrose in Milan, St. Austin in Africa, and Idacius Clarus in Spain; and in imitation of so pious precedents, the Church of England hath inserted divers clauses into her offices.”—*Preface, sec. 34.*

And yet again once more, *Sect. 36* of the same Preface:—

“The offices are so ordered that the most indifferent and careless cannot but be reminded of the mystery in every anniversary, which, if they be summed up, will make an excellent Creed, (and then let any man

consider what a rare advantage it will be to be the belief of such propositions when the very design of the Holy-day teaches the hard-handed artizan the name and meaning of an article), and yet the most forward and religious cannot be abused with any semblances of superstition."

And confirmatory of this is the following passage from the judicious Hooker :—

"As therefore, in controversies between us and the Church of Rome, that which they practise is many times even according to the very grossness of that which the vulgar sort conceiveth; when that which they teach to maintain, it is so nice and subtile, that hold can very hardly be taken thereupon; in which cases we should do the Church of God small benefit by disputing with them, according unto the finest points of their dark conveyances, and suffering that sense of their doctrine to go uncontrolled, wherein by the common sort it is ordinarily received and practised."—*Hooker*, lib. iii. ch. 7—5.

And thus writes the present Bishop of Bangor, quoting Archbishop Laurence and Hooker :—

"We are told that these services make use of a general phraseology, or of hypothetical language, and expressions of hope and charity. But plain sense, sober criticism, and historical research, refute these artificial attempts to affix to them a meaning very different from that which they bear at first sight, and foreign from the views and principles on which they were originally constructed. Our Liturgy speaks a plain, simple, and ingenuous language, 'adapted to popular comprehension and instruction:' and the attempts to which system has had recourse, to wrest it from its genuine and native meaning, may act as beacons and warnings to the inexperienced, and teach them that it is a dangerous experiment to tamper with its literal construction. 'There is nothing,' says Hooker, 'more dangerous than this licentious and deluding art, which changeth the meaning of words as alchymy doth or would do the substance of metals, maketh of anything what it listeth, and bringeth in the end all truth to nothing.'"—*Bethell on Baptismal Regeneration*, 5th Ed. p. 114.

But there is a passage in Bishop Burnet's Pastoral Care (cap. vi. p. 72, of Ed. 1840, with Prefatory Address by Rev. Thomas Dale) which so completely contradicts this statement, and in language so clear, that with it we will close these extracts and dismiss this matter :—

“The truest indication of a sense of a Church is to be *taken from her language in her public offices* ; this is that which she speaks most frequently and most publicly ; *even the articles of doctrine are not so much read, and so often heard, as her Liturgies are.* And as this way of reasoning has been of late made use of with great advantage against the Church of Rome, to make her accountable for all her public offices in their plain and literal meaning, so will I make use of it on this occasion : IT IS THE STRONGER IN OUR CASE, whose offices being in a tongue understood by the people, THE ARGUMENT FROM THEM DOES MORE EVIDENTLY CONCLUDE HERE.”—See chap. vi. p. 72, 1840.

Mr. Goode then proceeds to give us two different views on the subject of Baptism, “characterising the schools” to which the Bishop and Mr. Gorham respectively belong.

First he gives the following version of the Bishop’s views of this Holy Sacrament :—

“The former is that the Sacrament of Baptism is by God’s appointment, and affixed grace, the primary source of all life-giving influence to man ; so that in and by Baptism, that is, the *opus operatum*, of the Baptismal Act, and by that alone, remission of sins, and spiritual regeneration are absolutely, and without reference to conditions or qualifications, conferred upon man. And that this is the meaning of the Article of the Nicene Creed, ‘One Baptism for the remission of sins.’ Every one baptized is *ipso facto* spiritually regenerated.”—*Letter*, pp. 23, 24.

If this be the view against which Mr. Goode and others contend when they deny Regeneration in Holy Baptism, they have themselves to thank for the alarm and horror with which they profess to regard that doctrine. This is not our doctrine, and it is remarkable how Mr. Goode can assemble so many erroneous charges in so small a compass ; and so, before proceeding to canvass his own view, it may be well to expose these misstatements in respect of those with whom he contends.

It will be convenient to correct Mr. Goode’s statement, so as to enunciate the catholic verity—with as little divergence as possible from his own words—and then to call attention to the wrong done us by the views alleged to be ours. I

would state the doctrine thus, adopting Mr. Goode's words as far as possible :

“The Sacrament of Baptism is by God's appointment and affixed grace the primary” [*means* whereby we are made members of CHRIST, Who in the deep Mystery of His Incarnation is the One only] “SOURCE of all life-giving influence to man ; so that in and by Baptism ; that is,” [*not* by] “the *opus operatum*,” [*but, ex operâ Operantis*, by the working of God in and by] “the Baptismal Act, and” [so far as we have God's covenant and promise on which to rely] “by that alone, Remission of Sins and Spiritual Regeneration are,” [not indeed in all cases] “absolutely and without reference to conditions or qualifications,” [but, still, surely and truly in the case of all infants ; and as truly and surely in the case of adults coming with repentance and faith] “conferred upon man, and that this is the meaning of the Article of the Creed—One Baptism for the Remission of Sins.” “Every” infant “baptized is *ipso facto* spiritually regenerated.”

Taking this as a corrected account of the true doctrine, the first misstatement of which we have to complain, is, that a rite which we ever describe as a *means* of grace, and a pledge to assure us thereof—as the *channel* of Remission of Sins, should be thrust into the place of CHRIST, whose ordinance it is ; or, rather, we complain that we should be charged with so monstrous a view. It is not in this place only that the charge is made—it is repeated several times ; and in fact this holy Sacrament is all along spoken of as though it had nothing of connexion with HIM by whose command it is celebrated ; out of Whose most sacred side it flowed in significant emblem ; and to Whom it is its end and object to bring us and unite us.

The charge is most irreverently made at p. 36 :—

“The great, vital, fatal objection to your Lordship's doctrine is briefly this—that you make the mere *opus operatum* of Baptism the source of

spiritual life to the soul. You thereby place yourself almost in the position of God Himself. You boldly aver that in the case of all infants, &c. . . . ; that these gifts are so tied to Baptism, that until you choose to give Baptism, God Himself cannot (without some extraordinary interference) give those gifts; that you have only to sprinkle the child with water, and utter a few words, and the thing is done."

Has Mr. Goode no friend to protect him from thus exposing himself? or do his party think that they can thus describe Christ's Holy Sacraments, and be blameless? "*Sprinkle a little water and utter a few words!*" "A little water," that element which CHRIST hath sanctified to the mystical washing away of sins;* the "few words," those of CHRIST HIMSELF, the sacred deposit given to His Church containing the last revealed Name of God, and in summary the whole faith of Christendom! "*And the thing is done!*" "*The thing!*" Thus does Mr. Goode describe a fulfilment of the Lord's command—"Go ye into all the world, and make disciples of all nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST." It is well that Churchmen should see in what terms they write who rob Christ's Sacraments of their rich dowry of heavenly grace. Surely the words of such shall not avail against the hearty faith of the millions of saints gathered to their eternal rest!

But to return to Mr. Goode's charge. We find it again repeated (p. 39):—

"The *great* (sic) point at issue between yourself and those whom you

* Thus taught the disciple of St. John himself, the apostolical father and martyr, Ignatius, in his epistle to the Ephesians—"For our God Jesus Christ was born in the womb of Mary, according to the dispensation of God, of the seed of David, yet by the Holy Ghost. He was born, and was baptized, that through His passion he might purify water (to the washing away of sin)." Epistle to Ephesians, p. 84. A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius. By Rev. Temple Chevallier, B.D., Cambridge, 1833.

are assailing, is, whether the Sacrament of Baptism is placed by GOD in the hands of man as the SOURCE (sic) of remission of sins and spiritual life to the soul, to be used by him *ad libitum* in the case of infants (the more consistent of your party adding the case of adults also)."

It is difficult to understand what class of readers Mr. Goode can mislead by statements such as these: but it is reasonable to suppose that he thinks them such as Englishmen will tolerate. He must judge of his countrymen by data to which I am a stranger: and I will hope that his judgment is erroneous. I have already shown that in charging Mr. Badely with avowing that remission of sins is given by Baptism to impenitent adults, he charged him wrongly; and I now ask Mr. Goode to instance any one authority—any one writer of the school he is opposing—who has anywhere said that they have no enquiries to make as to the faith and repentance of adults before admitting them to Baptism. I further challenge him to produce any one writer who, on a fair construction of his statements, can be held to affirm, that even in the case of infants there is anything so really dependent on the will of man, as to justify his expression *ad libitum*, in connexion with the bestowal of sacramental grace on the part of the minister who celebrates God's ordinance.

But the most strange perversion of the doctrine held by those from whom Mr. Goode differs, is to be found in his speaking of Baptism as the SOURCE of those gifts of which we teach it is the channel. Does this arise from Mr. Goode having been so long accustomed to substitute the qualifications of the recipient for the graciousness of the Author of the Sacraments, as the condition of their efficacy, that he is but giving to Baptism a title which he would think to be properly applied to Faith?

The Venerable Archdeacon Wilberforce, to whom Mr. Goode refers as insisting on this doctrine, "without any timid reservations or scruples," thus states it:—

“What is Regeneration? It is the effect of grace which the FATHER of all mercies was pleased to embody in the manhood of the Inearnate SON, that thereby humanity at large might be reconstructed, and which, in HIM and by HIM, is received by those happy members of the family of man to whom the Gospel comes, and by whom it is not rejected through unbelief or impenitence.”—*The Doctrine of Holy Baptism*, p. 27.

Baptism, then, avails not because of any inherent efficacy of its own apart from HIM from whose most sacred side it flowed in union with the purpling streams of His shed blood.* He is the Source of the life which is imparted in Baptism; and it is because there is an application of that blood in and by this Sacrament, that the ancients were accustomed to speak of Baptism by a term which implies not moistening only, but the giving a hue or colour also. And thus did they teach that in Baptism is the striking of the blood upon the lintels of the door-posts of our human nature; seeing which, the destroying angel shall know that we are of the Lord's new Israel, saved out of the darkness of the mystical Egypt of a sinful world. Baptism is *not* the source of life, *but* the means of our union with HIM who is the Life itself. To say that this means is apparently trivial, is but to say that it comes from God, a law of whose Being it is to produce great effects with the intervention of means which become adequate only by His appointment.

* “This place of the epistle refers to that place of the Gospel, where at once, with one blow, His side being opened, there came forth ‘blood and water’ both. Blood, *sanguis testamenti*, saith Zachary the ninth, ‘the blood of his testament,’ whereby HE set His guilty prisoners free. Water, saith the same Zachary the thirteenth, *fons domui Israel*—‘a fountain which He opened to the house of Israel for sin and uncleanness.’ The one blood, the λύτρον, ‘the ransom,’ or price of the taking away the guilt; the other, water, the λουτρόν, ‘laver;’ of our new birth, from our original corruption. *Hæc sunt Ecclesie gemina Sacramenta*, saith Augustine, ‘These are (not two of the Sacraments; so there might be more, but) the twin-Sacraments of the Church.’ So but two of that kind, two famous memorials left us; in baptism, of the water; in the cup of the New Testament, of the blood He then came in.”—*Bishop Andrewes's Sermon* xxii. *Works*, vol. iii. p. 348. Oxford, 1841.

Mr. Goode's next mis-statement is repeated *usque ad nauseam* throughout the letter, and is, that we attribute the efficacy of Baptism to the *opus operatum* of the Baptismal act.

His object in the repeated iteration of his charge is transparent enough. This phrase, *opus operatum*, has been plentifully used in the controversy with Rome, and its use now keeps up the prejudice against the doctrine Mr. Goode rejects as being a *popish* doctrine. In the eighth of the canons, "*De Sacramentis in genere*," of the seventh session of the Council of Trent, an anathema is pronounced upon any who shall deny that the Sacraments of the new law do of themselves, *ex opere operato*, by the work wrought, by the very fact of their administration, confer grace; but the statement seems to be made less to claim a material efficacy for the Sacraments themselves and in themselves, than to assert their necessity against those who substitute for the Sacraments the faith of the suppliant for Divine grace, as sufficient by itself without the intervention of outward means to that end.* But be this as it may, this at least is certain, in the minds of the generality of people, the idea prevails that the Roman doctrine gives more efficacy to the externals of the Sacrament than is consistent with the freedom of the Divine operations: and their allowing even midwives to baptize rather than that any particular child should fail of the ordinance of Baptism, is calculated to establish this opinion. This being so, a point is gained if that which we maintain as the Anglican and the Catholic view, can be identified with what is not Catholic, but popish. Hence this constant repetition of the "*opus operatum*" charge.

But any statement which speaks of the efficacy of the

* Siquis dixerit, per ipsa novæ legis Sacramenta ex opere operato non conferri gratiam, sed solam fidem Divinæ promissionis ad gratiam consequendam sufficere; anathema sit.—*Sacros. et Œcum. Conc. Trid. Mechliniæ cum approbatione.* 1826.—p. 66.

Sacraments as proceeding from the thing done or the work wrought, does not set forth that which we of the Church of England hold. The Bishop of Exeter satisfactorily pointed this out in the 59th and 60th of his questions in Mr. Gorham's examination, when he spoke of the work which was efficacious as "the Gift of God in Baptism," and attributed the blessings of that Sacrament "*to God in Baptism.*" We ascribe the efficacy of the Sacraments not to the rites themselves, but to God who works in and by them.* And though Mr. Goode takes none account of this distinction, Mr. Gorham does, but endeavours to abate its force by alleging that doubtless intelligent Romanists make a like distinction. At p. xxv. of the Preface to his work, Mr. Gorham affects to see no difference between—

"the Popish doctrine of the unconditional regenerating efficacy of that initiatory Sacrament *ex opere operato,*" and the "dogma of Baptism absolutely efficacious on right administration." He thinks "the intelligent Romanist would doubtless allow that it was" to God, "giving His blessing to this *opus operatum,* that its never-failing efficacy must be ascribed, just as the Bishop of Exeter, (at once rejecting, as so acute a mind could not fail to do, the more palpable error,) endeavours to guard his faintly discriminated, or rather scarcely dissimilar, dogma, by a recognition of the Divine Author of that Sacramental rite, invariably present to bless its outward and legitimate application."

The divine who cannot see a distinction between ascribing a work to a material element, and ascribing it to God, employing that element to accomplish His own gracious purposes, is not likely to be convinced by any arguments I can offer; but I may urge to others in respect of him that it need not cause them much concern to find themselves at

* Sacraments are instruments of God, whereby He bestows grace, grace not proceeding from the visible sign, but from His invisible power. We derive their virtue not *ex opere operato, sed ex operâ Operantis*; that is, not from the work wrought, but from Him who worketh in and by them, Almighty God.—*Occasional Sermons, by Rev. Ch. Wordsworth, D.D. Sermon iii.—On the Doctrine on Baptism, p. 59, London, 1850.*

variance with one who speaks of CHRIST'S Sacrament in the temper of him who asked, "Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel? may I not wash in them and be clean?" Surely the Gracious Lord, who Himself submitted to Baptism that He might perfect the human nature He had taken into His everlasting God-Head; and who taught us His Gracious will in respect of naturally inadequate means by His using clay wherewith to make the blind to see, may reasonably expect in His followers a more childlike and trustful acceptance of His unqualified announcement—"Except a man be born again of Water AND of the SPIRIT, he cannot enter the kingdom of God" (John iii. 5.); for what is it to which those are driven who will not recognize God's right to tie us to the observance of specified rites as the ordinary means of His moving towards us with blessing? They are compelled to pour contempt upon CHRIST'S Sacraments, and to speak as Mr. Gorham, following John Calvin,* does of "*the unphilosophical ascription of a spiritual effect to a material element.*"—*Preface, p. xxvi.*

Let us not, then, be deterred from giving to Baptism its Scriptural importance by this idle charge of the *opus*

* Moreover, they bring forth the wordes of CHRIST, which are rehearsed in the thirde chapter of John, whereby they think that a present regeneration is required in Baptisme. Unlesse a man be born againe of water and the SPIRIT, he cannot enter into the kingdome of GOD. Soe (say they), howe Baptisme is by the Lorde's own mouth called Regeneration. Them, therefore, whome it is more than enough knowen to be unable to receive Regeneration, by what color do we admit to Baptisme which cannot be without Regeneration; first they are deceived in thys, that they think that in thys place mention is made of Baptisme, because they hear the name of water. For after that CHRIST had declared to Nicodemus the corruption of nature, and taught him that men must be born of newe, because Nicodemus dreamed of a bodily newe birth, he there showed the manner how God doth regenerate us, namely, by water and the Spirite, as though he should say, by the SPIRIT, which in cleansing and watering faithfull soules, doth the office of water. Therefore I take water and the SPIRIT, simply for the SPIRIT, which is water.—*Calvin's Institution of Christian Religion, Fol. Ed. p. 115, London, 1561.*

operatum made by Mr. Goode, and confessed to be unjust by Mr. Gorham, who, however, thinks the statement, “*ex operá Operantis*,” sets forth the doctrine of grace in a manner equally objectionable. We may be well content to fall under the censure of one in whose doctrine upon this subject I am unable to distinguish any difference from that ascribed by Bishop Pearson to Socinus, and refuted by him in his “*Determinatio VI.*”—“*Baptismus non est ritus indifferens*,” from which I have already quoted earlier in this controversy; * ay, of one who, with strange consistency, huddles together, in one *catena* of rejected authorities, “the Council of Nice, A.D. 325,” “Bishop Paulinus,” “Bel-larmine,” and “the Bishop of Exeter.” The Bishop may forgive Mr. Gorham the charge of popery which is established by proving that his Lordship holds doctrine on Holy Baptism which has the authority of the first Œcumenical Council, wherein was vindicated the Divinity of the Word from Everlasting, God’s only Son, our Lord JESUS CHRIST—a Council of which the Martyr Ridley, as a dutiful son of the Church of England, says, “That Council was collected out of ancient fathers, and is to me a great authority.” †

The next of Mr. Goode’s mis-statements which I have to notice is that wherein he says that we hold that by Baptism “*alone*,” remission of sins, &c. Now, that we hold that God has tied Christians to the use of this Sacrament as that to which alone He has affixed the promise of Regeneration whereby we enter into His kingdom, is most *true*. That we deny that HE HIMSELF can give Regeneration independently of the ordinance to which He has tied us, but not Himself, is not true. What we do hold as to the indispensableness of

* The Judgment *in re* Gorham *v.* Bishop of Exeter. The passages from Jewell, Pearson, Taylor, and Hooker, collated with the Originals, in a Letter to a Friend. On a Sheet, price 1d., or 7s. per 100. Masters, London.

† Works.—Parker Society’s Ed. 1841, p. 248.

Baptism has been well put by the learned Archbishop Bramhall, in the following passage, in which he shows that while Baptismal grace is absolutely, external Baptism is only generally, necessary to Salvation :—

2. “Secondly, we distinguish between the visible sign and the invisible grace ; between the exterior sacramental ablution and the grace of the Sacrament ; that is, the interior regeneration. WE BELIEVE THAT WHO-SOEVER HATH THE FORMER, HATH THE LATTER ALSO ; so that he doth not put a bar against the efficacy of the Sacrament by his infidelity or hypocrisy of which a child is not capable. And therefore our very Liturgy doth teach, that ‘a child baptized, dying before the commission of actual sin, is undoubtedly saved.’ Secondly, we believe, that without Baptismal grace—that is, Regeneration—no man can enter the kingdom of God. But, whether God hath so tied and bound HIMSELF to His Ordinances and Sacraments, that HE doth not, or cannot, confer the grace of the Sacraments extraordinarily, where it seemeth good in His eyes, without the outward element, this is the question between us.”—*A Short Discourse to Sir Henry De Vic, about, &c. &c., of Persons dying without Baptism.*—*Works, Vol. V. p. 172, Oxford, 1845.*

My remaining objection to Mr. Goode’s statement, is that he alleges that we say that by the Sacrament of Baptism “Remission of sins and spiritual regeneration are absolutely, and without reference to conditions or qualifications, conferred upon man.”

We do, with Archbishop Bramhall, in the conclusion of the next discourse to that from which I have already quoted, maintain “that GOD is not wanting to His own ordinances, when we do not set a bar against ourselves.” And we do further hold, that, original sin notwithstanding (and of this more anon), our infants do not place any hindrance in the way of Baptism, and that therefore upon them, by the “condition” of the SAVIOUR’S own promise, God does in and by Baptism confer the above-mentioned graces. But while we hold that infants without active “qualifications,” of which they are not capable, do receive the benefits of Baptism really and truly, we also affirm that adults must “come unto” CHRIST, “truly repenting,” and “by faith,” or they will not

lay saving hold on the blessings which belong to Christ's Sacraments: they will receive them to their condemnation; their "effect or operation" will not be "*wholesome*" (salutarem), but it will be "damnation" that they purchase to themselves.*

And here I might dismiss the paragraph of Mr. Goode's Letter in which these mis-statements occur, but that in the close of it Mr. Goode charges Archdeacon Wilberforce with maintaining that it is

". . . . entirely reconcilable with reason and Revelation that every-

* This matter cannot well be better put than it is by Mr. Badeley, notwithstanding Mr. Goode's assertion respecting that learned gentleman's views in respect of Adult Baptism.

THE BISHOP OF LONDON.—You do not mean to distinguish, and to say that there can be effective Baptism without "the grace of God?"

DR. LUSHINGTON.—That in Baptism it is presumed.

MR. BADELEY.—No doubt all is to be attributed to the "grace of God." But Baptism is the means of grace, our Lord having made that the instrument by which certain privileges and benefits are conferred upon every child who is admitted to the rite.

LORD CAMPBELL.—And in the case of adults, that grace only being given on "faith and repentance."

MR. BADELEY.—Upon faith and repentance.

MR. PEMBERTON LEIGH.—Yesterday you suggested that Regeneration might take place without faith or repentance, but not remission of sins.

MR. BADELEY.—Supposing an adult came without faith and repentance, so far the Baptism might be effectual as operating for his regeneration; according to the doctrine of the Church, it cannot be an "*inane signum*," and those who come unworthily, are said to purchase to themselves damnation. Regeneration, therefore—the change of nature, the alteration in the condition of the person—may take place by the Sacrament; at all events, a character is impressed; and it is for this reason that the Sacrament is never allowed to be repeated, this having always been regarded by the Church as a kind of sacrilege. But the remission of sin is suspended if the party comes in hypocrisy; the change of condition, the operation of the Sacrament itself, whatever it be under such circumstances, would seem to enhance the guilt of the unworthy recipient; and this appears to be the view which our Church takes, because, according to her Articles, you cannot treat the Sacrament as a nullity,—you cannot say that it has no effect,—and if it does not convey a benefit, it must operate for condemnation.

body baptized should be in and by Baptism spiritually regenerated, and have all the powers of their nature renovated, and have 'CHRIST dwelling in them,' even though their will remains corrupt, and they may be none the better for it."—*Letter, p. 24.*

Mr. Goode gives no references. But if unhappily I am right in thinking that he has got his statements from that part of the Archdeacon's book from which I have just quoted; then, the widest stretch of Christian charity can scarcely allow us to acquit him of detraction."*

In Chapter I. Archdeacon Wilberforce treats as to "what Regeneration is." And he there defines it to be in its fulness the re-construction of our nature, summing all up, in its concluding paragraph, by the italicised sentence—" *It is Christ taking up His dwelling in man.*" Now let us look to the whole passage, and see whether those who are "none the better for it" are said to have "CHRIST dwelling in them:"—

"For, first, though a new nature has been bestowed on man in Christ, yet the old one has not been extinguished. The corruption of nature doth remain, yea in them that are regenerate.

"We read, indeed, that 'they that are Christ's have crucified the flesh, with the affections and lusts.' Yet is crucifixion but a lingering death, by which our members which are upon the earth are only gradually mortified. And, secondly, it is to be considered that in man there is something besides this common nature which has been re-constructed in Christ."

* * * * *

"This principle of personality is something distinct from that common nature which is re-constructed in Christ our Lord."

* * * * *

"Now, unless this responsibility of their own yields to the suasion of the renewed nature, the blessings of the Gospel-gift do but increase their condemnation. 'If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.'

* "He is wont to misconstrue ambiguous words, or to misinterpret doubtful appearances of things: let a man speak never so well, or act never so fairly, yet a detractor will say his words may bear this ill sense, his actions may tend to that bad purpose."—*Dr. Isaac Barrow. Sermon xix.—Against Detraction. Works, vol. i. p. 52, Oxford, 1830.*

“ And therefore is it, that belief and love are needed on our part for the acceptance of that gift of a renewed being, which is bestowed upon us through the mediation of Christ.

“ These graces, indeed, being good, are God’s gift; but they are a gift which does not exclude human responsibility, and to which, therefore, the accountable principle must assent.

“ For where the will of the individual opposes itself by unbelief and impenitence against God’s blessing, His streams of mercy lose their saving effect. ‘ The earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.’ On this account it is that Repentance and Faith are spoken of as NECESSARY ON OUR PART, if we would profit by those blessings which the Gospel bestows.”

* * * * *

“ But the necessity of these qualities is, that their absence from the adult mind is equivalent to that state of repugnancy against the Gospel which renders its blessings unavailing. And therefore is it, that in this state of probation, the blessings of a re-created nature are not only possessed imperfectly by the best, through the opposition of a conflicting concupiscence, but by many are altogether rejected, through the hardness of an impenitent and unbelieving will.” [Here follows passage quoted, *supra*, p. 61]. “ It is not, therefore, the general influence of the Divine Power, but the gift bestowed through the Mediator. Neither is it the mere promulgation by Christ of a better law, but His re-creating Presence.

“ Nor yet is it attained by all men, nor even by all to whom it is offered; but by those to whom it is given of God, and who do not reject it. It is Christ taking up his dwelling in man. ‘ For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but the *new creation*; and as many as walk according to this rule, grace be on them, and mercy, and upon the Israel of God.’ ”—*The Doctrine of Holy Baptism*, chap. i. p. 25. London, 1850.

What correspondence there is between the Archdeacon’s doctrine and Mr. Goode’s statement of it, the reader can now judge. I proceed to consider that which he states to be “ the other view ” in this behalf. Immediately following the passage we have just considered, Mr. Goode sets forth a general *formula*, which he considers applicable to the several opinions which men have advanced into the

place of the one doctrine on this cardinal point of Christian Belief.

Mr. Goode's abstract statement of the *hypothetical* view is thus framed, as a general theorem of which he afterwards gives two particular cases :—

“The other view is, that the Sacrament of Baptism has been appointed by GOD as the rite by which the privilege of sonship, with its accompanying blessings, is *formally made over* to man, *at once*, and absolutely to those who by GOD's *precious* favour have been placed in a position which causes the rite to be efficacious, and who possess GOD's *grant* of the privilege, and *conditionally*, that is, upon the conditions of subsequent faith and repentance, to *all*. But no *opus operatum* efficacy is conceded to the rite itself. The privilege of sonship is given by it, but only upon the strength of and in accordance with the grant of that privilege by GOD. That privilege is absolutely made over by it only where it has been previously, or at the time, *granted* by GOD—a grant independent of Baptism. And where it is conditionally made over, the rite has efficacy only when,—the condition being, by GOD's grace, fulfilled,—the actual grant is made by GOD.”—*Letter*, pp. 24, 25.

It is to be observed, even of this statement, that it has points of contact with true doctrine, as, *ex. gr.*, when the blessing of Baptism is said to be contingent on God's grant of the privilege, and when its future efficacy is made to depend upon subsequent faith and repentance; and, moreover, it is couched in terms which so far parody the true doctrine, that minds unaccustomed to discriminate, as to the points at issue, might be disposed to accept the formula, giving their own value to the abstract quantities in the several terms. And therefore it will be well, before considering this general statement in detail, to supply what is wanting, and to omit what is extraneous in its terms, in order to make it conformable to Holy Scripture and ancient precedent.

“The Sacrament of Baptism has been appointed by God as the rite by which the privilege of sonship, with its

accompanying blessing, is " given * " to man, at once, and absolutely to those who by God's previous favour have been placed in a position which causes the rite to be efficacious, and who possess God's grant of the privilege," [*i. e.*, to all infants] "and conditionally, that is, upon the conditions of" [present or] "subsequent faith or repentance to all" [adults.] "But no *opus operatum* efficacy is conceded to the rite itself. The privilege of sonship is given by it, but only upon the strength of, and in accordance with, the grant of that privilege by God. That privilege is absolutely made over by it only where it" [is so administered as to satisfy the conditions with which Christ has limited its use.] [Nothing is "at the time granted by God" [which is] "a grant independent of Baptism." [All His ordinances are complete and perfect: He does nothing in vain: and in his kingdom counterfeits have no place. If, then, He call Baptism the Sacrament of Regeneration, or speak of Baptism in connexion with the Ark, as "the like figure whereunto Baptism doth even now save us," then Baptism is Regeneration or New Birth; yea, it is a present and true mode of salvation.† But] "where

* I am unwilling to adopt Mr. Goode's term, "formally made over;" from the ambiguity of the sense in which he uses the word "formally." The impression conveyed to my mind by the manner in which he uses the term, is that of unreality; and yet he does apply it to the case of a transfer of property by title-deeds, where the "formal" act is that by which the party becomes seized of the estate. Hooker, as quoted by Johnson, can give Mr. Goode a meaning of form in which, I fear, he does not use it. "In definitions, whether they be framed larger, to augment, or stricter, to abridge the number of sacraments, we find grace expressly mentioned as their true essential *form*, and elements whereunto that *form* did adjoin itself."—HOOKER.—*Johnson's Dictionary*, "FORM."

† Here St. Austin's rule will serve for this, and for many a case besides. He gives it in the Sacraments, *In Divinis Scripturis Sacramenta earum rerum nomina sortiuntur, quarum sunt similitudines*. The Sacraments in the Holy Scriptures have the names of those things given them

it is conditionally made over, the rite has" [*saving*] "efficacy only when—the condition being by God's grace fulfilled—the actual grant"—[*which*] "is made by God," [is laid hold of, and the seed sown, falling into *good ground*, bringeth forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold.]

Now, if the alterations by which I have endeavoured to bring Mr. Goode's statement into harmony with Holy Scripture, as received in and by the Church, which is its witness and keeper, be necessary in order to that end, it follows that Mr. Goode departs from Holy Scripture in these particulars following:—

I. He robs the Sacrament of Baptism of its truthfulness: according to his theory it is a *sham*, which feigns to give that which all the while is given in some other manner, and possibly at some different time.

II. He ignores the certainty of that goodwill of our Saviour CHRIST towards infants which Holy Church hath ever seen in the command—"Suffer little children to come unto ME, and forbid them not," inasmuch as he avers that if in after life the child baptized to-day be reprobate, that then it is not that he has squandered grace, but that he has never had it!

III. He does not allow that the Sacraments have *any* effect, as of necessity belonging to them in virtue of CHRIST'S institution and promise.

IV. He denies that Baptism has any spiritual efficacy so its own, that God confines to that specific ordinance,

of which things they are similitudes;—he adds, and so do we,—BUT SUCH SIMILITUDES AS carry their truth always with them."*—*Cosin's Works*, Vol. I. p. 273.

* Si enim Sacramenta quamdam similitudinem earum rerum, quarum sacramenta sunt, non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina occipiunt.—*Opp.* Tome II. col. 202.

where it can be had, that particular gift which we hold is conferred by it, and ordinarily by it alone.

The general argument I have adopted renders a more specific refutation of these errors than that which these pages afford, unnecessary. But, before I proceed to show how idle it is to allege that the Prayer Book, or its framers, or our standard Divines, hold this view; and before I seek to expose sundry other mis-statements into which Mr. Goode has suffered himself to fall, it may be well to consider whether Mr. Goode have fairly stated Mr. Gorham's views.

We may remark in passing, that Mr. Goode's application of his general formula to his own theory involves an interpretation of 1 Cor. vii. 14, which is scarcely distinguishable from Pelagianism. If original sin be so unreal a thing that, it notwithstanding, children born of a Christian parent are so within the bond of the covenant, that "its guilt will not be imputed to them," then the first birth, without being born again, is sufficient to admit within the kingdom of God. In addition to the gloss Mr. Goode puts on this passage of St. Paul, he seeks to justify his theory by alleging (p. 61), that what the Bishop of Exeter has said (p. 53) of "God's grace and favour," implies that infants "do not come under the full weight of unpardoned original sin, though that pardon may not be formally made over but by the rite of Baptism." It is unnecessary to repeat here all the passages in which Mr. Goode empties this sacrament of grace by his favourite expressions, "*formally made over,*" "*publicly and formally made over.*" "The public do not recognise any one as belonging to it until he has been in *this* way introduced into it," &c. They may one and all be disposed of by the simple fact already alluded to, that God does nothing in vain, and that with Him to name and to call are all one with saying that such things are what He names and calls them. And therefore in Baptism

we are born again, not merely registered in a visible society ; we are then and “thereby” “made,” not merely *declared to be* “members of Christ.” Original sin is not half forgiven that we may come freely to Baptism ; but, “the goodwill of our heavenly Father, declared by His Son Jesus Christ,” allows us to bring infants to Baptism, that their original sin may be washed away. That the language of the Apostle justifies Mr. Goode’s inference, I wholly deny. That the children of believing parents are so far within the covenant that they are entitled thereby to the benefits of that covenant, *i. e.* to Holy Baptism and its fruits and consequences, in a sense which the children of heathens are not, is wholesome doctrine ; but to dogmatically assert, that by difference in the circumstances of natural propagation, spiritual forgiveness is conferred, so that original sin doth not as much need forgiveness by Baptism in a Christian’s child as in a heathen child, is to impugn the Church’s teaching on the doctrine of our natural depravity ;* to break down the fences which surround the doctrine of “Christ alone without sin ;” and to prepare the way for “*the pious opinion*” of the Immaculate conception of the Virgin, about, it is said, to be made an “Article of Faith” by the Church of Rome !

Bishop Burnet can teach Mr. Goode a sounder interpretation :—

“ In the New Testament, *Christian* and *saint* are the same thing ; so the saying that children are *holy* when one of the parents is a Christian must import this, that the child has also a right to be made *holy* or to be made a Christian ; and, by consequence, *that by the parent’s* dedication that child may be made holy or a Christian.”—*Burnet on Article xxvii.* Oxford Ed. 1831. p. 406.

* Even those who have not lived to sin after the similitude of Adam, yet are they so tainted with Adam, that, unless the second Adam cleanse them by His Baptism, they are hopeless.”—*Bishop Hall’s Contemplations. Works,* Vol. II. p. 305, Ed. Oxford, 1837.

And Archbishop Bramhall teaches those who may be inclined to distrust Bishop Burnet :—

“Yet do we not believe that the children of Christian parents do derive any inward or inherent sanctity by propagation (as is by some imputed to us, amiss). We know well that a Christian begets not a Christian. But that holiness which St. Paul ascribes to the children of believing parents—‘If the root be holy, so are the branches’*—we expound of an exterior or ecclesiastical sanctity, or a right to the Sacrament of Baptism by the privilege of their birth, being not born foreigners, but natives and freemen of the Church.”—*Works*, vol. v. p. 173.

And in very truth, this theory of Mr. Goode’s in respect of a previous nomination which has the force of regeneration, while Baptism is only a mere formal declaration to the public of this change already wrought by God ; this theory that “nothing is EVER (*sic*) given to man, woman, or child by Baptism,”† is nothing more or less than a compound of the highest Calvinism and the coldest Socinianism. The nomination seems to involve the doctrine of reprobation ; and the merely declaratory force of the rite is thus set forth by Bishop Pearson :—

“I resolve that Baptism is not a thing in its own nature indifferent, but that it has by its institution great efficacy for spiritual good.

“Now this proposition has been established against SOCINUS, who maintained that Baptism, if it be still in force to this day, is yet a thing in itself indifferent: FOR THAT NOTHING IS GIVEN BY IT, BUT ONLY there is signified a certain outward declaration of those things which either are already given, or which it is very certain will be given.”‡

* “Bramhall apparently intended to quote 1 Cor. vii. 14, “Else were your children unclean, but now are they holy.” The passage in the text refers to the spiritual descent of the Christian Gentile from the Jewish Church ; not to any supposed or probable coincidence of spiritual with natural propagation.”

† Mr. Goode explains this by, “that is, nothing is given through *the mere performance of the Baptismal act.*” I confess I know not how the word *mere* can be thus applied to a Holy Sacrament “rightly” received ; *i.e.* as Burnet seems to imply when “regularly gone about.”—(p. 27.)

‡ Pearson *Min. Theol. Works*. *Determ.* vi., vol. 1, p. 313.—*Concludo*, baptismus non est reipsa indifferens, sed ex institutione ad bonum spiri-

Surely we may tell Mr. Goode and Mr. Gorham, as Leslie told the Quakers of his day, that “their views are the same which the Socinians have set up against this holy Sacrament, so that they may see out of whose quiver those arrows came which they have so desperately shot against the sacred institutions of Christ our Lord.”

We now come to ascertain Mr. Gorham’s actual doctrine, of which the Bishop of Exeter thus writes:—

“The heresies, then, my Lord, which came out in my examination of Mr. Gorham, and for which I refused him institution, are these: 1st. That by declaring original sin to be a hindrance to the benefit of Baptism, he denied the Article of the Creed, ‘One Baptism for the remission of sins;’ 2nd. That he separated entirely ‘the inward and spiritual grace from the Sacrament, inasmuch as he stated ‘regeneration’ to *precede* Baptism, when Baptism was rightly received.”

Mr. Goode calls this “a partial and defective exhibition of Mr. Gorham’s views,” and gives the following instead:—

“This doctrine, then, leads in the case of infants to more than one view as to the effects of Baptism upon them. By some it is held, that all children of a Christian parent are so within the bond of the covenant, that the guilt of original sin, under which they are born, will not be imputed to them, the Apostle distinctly representing such as ‘holy’ (1 Cor. vii. 14); and consequently that in Baptism the remission of original sin (with which alone they can be chargeable) is in all cases formally made over to them. They do not, however, consider this to be equivalent to spiritual regeneration. Others, however, not prepared to maintain that all these infants are in such a position by their birth of a Christian parent, believe, that as in the case of an adult there must be some previous grant of grace by God, in order that there may be a present and absolute beneficial effect from Baptism, so we must suppose the same to be necessary in the case of infants, who, being by nature under the guilt of original sin, cannot be considered as *necessarily entitled* to the remission of sin and the gift of spiritual life in and by Baptism. This latter is Mr. Gorham’s view.”—*Letter*, p. 25.

tuale magnam vim habet.—Hæc etiam conclusio adversus Socinum instituta est, qui statuit baptismum, si hodie retinendus sit, rem tamen esse per se indifferentem: per eum enim nihil dari, sed tantummodo [ut] eorum quæ vel jam data esse, vel datum iri certissimum est, externa quædam agnitio significetur.

Mr. Chambers, in the Letter already cited, says :—

“The Gorhamistic theory resolves itself into a *series of negations* (the Articles and Liturgy in this point being, it will be remembered, wholly affirmative); which are these:—

1. Regeneration does not invariably take place in Baptism.
2. Grace does not always accompany Baptism.
3. Baptism has no good effects except in one of these classes of recipients.
4. *Proprio vigore*, Baptism has no effect in any infants.
5. Regeneration *in* Baptism is never unconditional.
6. In no case is grace or regeneration ever conveyed to infants by Baptism.
7. He maintains one affirmative, that baptized infants, if ever regenerate, are made so by *prævenient* grace.”—*Letter to Bishop of Salisbury*, p. 13.

The learned Dr. Wordsworth, in the course of a valuable series of sermons on this subject, thus states Mr. Gorham’s theory:—

“Let us then proceed to examine the doctrine which has recently been put forth on Infant Baptism; and which may be called the theory of *Prævenient Grace*. This theory is as follows: and I shall take care to exhibit it faithfully in the words of the authentic document in which it is propounded.*

“The worthy reception of Sacraments, (it is there said,) is essential to their becoming effectual signs of grace.† ‘And where there is no worthy reception, there is no bestowment of grace.’‡ ‘No spiritual grace is conveyed in Baptism, except to worthy recipients,’ and ‘Infants,’ it is said, are by nature unworthy recipients, being born in sin, and the children of wrath.’ ‘And therefore,’ it is added as a conclusion, ‘Infants cannot receive any benefit from Baptism, except there shall have been a *prævenient*’ (or antecedent) ‘act of grace to make them worthy.’§

“This is carried still further in p. 113: ‘That filial state,’ (the being

* Examination before admission to a Benefice, &c., respecting the Efficacy of Baptism. Edited by the Clerk examined, George Cornelius Gorham, B.D. London: Hatchard. 1848. 8vo. pp. 230.

† Ibid. p. 68.

‡ Ibid. p. 69.

§ Ibid. pp. 83, 85. Also, pp. 90, 123, 125.

made children of God by adoption,) 'though clearly to be ascribed to God, was given to the worthy recipient *before* Baptism, and not *in* Baptism.'—*Sermon iii. on the Doctrine of Baptism*, p. 53, 54.

Of these statements, that which most practically and with rigid truthfulness describes Mr. Gorham's tenets, is the one put forth by the Bishop of Exeter. This was to be expected.

Mr. Goode says, that Mr. Gorham holds that, in order to there being "a present and absolute effect from Baptism," there must be "some previous grant of grace from God." Mr. Goode, on the preceding page, tells us that the blessings which are formally made over in Baptism are "the privilegè of sonship with its accompanying blessings." Does Mr. Gorham allow that any "previous grant of grace" whatever can enable man to get "the privilege of sonship with its accompanying blessings," as "the present and absolute effect of Baptism?" Decidedly not. The Bishop asks him:—

Question 97.—"Would not 'the right or privilege' of becoming sons of God, stated in John i. 12, be satisfied by Christ's giving them 'right or privilege' to have recourse to an Ordinance, instituted by Him, as a means or instrument, in or by which the state of sons of God shall be given 'to them that believe?'"

Mr. Gorham answers:—

"That privilege would NOT be *so* satisfied; for the following reasons:—

"1. If adoption were not co-existent with, or instantly consequent on, FAITH, but were relegated to the period of BAPTISM,—then the believer would be 'born of the will of the flesh,' and 'of the will of man;' since man *can* will to select the time.

"2. The other text, also, Gal. iii. 26, expressly ties adoption to FAITH, and makes no mention of the supposed postponement of this (εξουσία) 'privilege,' till an opportunity for BAPTISM may be found. Thus the believer is 'born, not of the will of the flesh, nor of the will of man, but of God:' for 'FAITH is the gift of God.'—Eph. ii. 8."

The Bishop had previously asked Mr. Gorham (Q. 59) whether the blessings mentioned in the first answer of the catechism were given by God in Baptism. Mr. Gorham answers:

"*Answer 60.*—* * * The blessing is, 'adoption to be the Sons of

God; that blessing is undoubtedly to be 'ascribed TO GOD.' For 'Faith is not of ourselves, it is the gift of God;' and to such as possess *Faith*, 'to them giveth HE,' (Jesus Christ,) 'power to become the sons of God.' But that 'faith,' and that filial state, though clearly to be 'ascribed to GOD,' was given to the worthy recipient (for we are here all along assuming this worthiness,) *before Baptism, and not 'in Baptism.'*

"My former reply, therefore, I hold to be quite to the points brought before me; and if there seems to be any ambiguity in it, I wish this to be considered as my explanation."

Mr. Goode further implies that Mr. Gorham only denies that infants are "*necessarily entitled*" to the remission of sin and the gift of spiritual life in and by Baptism. Mr. Gorham denies that these gifts are ever *by* Baptism. In the answer in which Mr. Gorham concedes the most, and on which the judicial committee seem to have formed their opinion of his doctrine in this behalf, Mr. Gorham says (*Answer 125*), "Justification may take place, before, or in, or after that Sacrament of Baptism;" but then he had expressly disconnected justification from Baptism, and connected it with *Faith*, and consequently there is no circumstance under which it can be *by* Baptism. The most that he admits is, that by a marvellous coincidence, the Divine SPIRIT may at the moment of Baptism make a grant which is independent of Baptism.

Had Mr. Goode taken the edge off the passages quoted by the Bishop of Exeter, it might be necessary to examine what he might have alleged in extenuation of their manifest heterodoxy, but as he has not done so, I shall content myself with recapitulating some of Mr. Gorham's leading errors, with references to his book. He holds that there is no grace in Holy Baptism, unless we be freed from original sin previously, (*Answer 15*); that we must have been regenerated before Baptism to receive Baptism worthily, (*Answer 19*); that the new nature must have been received before Baptism if Baptism be received worthily, (*Answers 26 and 27*); that the filial condition must *necessarily* precede Baptism, (*Answers 47 and 78*); and that adoption is also

a gift previously conferred, (*Answer* 59). And he tells us (p. 111) that,

“FACT (*sic*) overthrows the supposition, ‘that Regeneration,’ or being made the child of God,’ absolutely, unconditionally, peremptorily takes place in ‘EVERY infant (*sic*) baptized by a lawful minister with water, in the name of the Father and of the Son, and of the Holy Ghost.”

Neither is the case at all affected by Mr. Gorham’s admissions at p. 70. Mr. Gorham, it is true, continually refers us to these answers, 5, 6, 7, in which he replies to the following plain questions of the Bishop, in a long and involved answer, which completely meets the description of the judgment as being

“NOT GIVEN PLAINLY AND DIRECTLY, but in a guarded and cautious manner, with the apparent view of escaping from some apprehended consequence of plain and direct answers.”—*Seeley’s Edition*, p. 5.

While the questions to which this answer was given certainly do not correspond with the account given in the same document, as being

“Questions upon a subject of a very abstruse nature, intricate, perplexing, entangling, and many of them not admitting of distinct and explicit answers.”—*Ibid.* p. 5.

If in the whole compass of theology there are any three questions which a clergyman of the Church of England ought to be able to answer in a plain and straightforward manner, the three following, one would think, are such.

QUESTION V.

“Does our Church hold, and do you hold, that every infant baptized by a lawful minister, with water, in the name of the Father, and of the Son, and of the Holy Ghost, is made by God, in such Baptism, a member of Christ, the child of God, and an inheritor of the kingdom of heaven?”

QUESTION VI.

“Does our Church hold, and do you hold, that such children, by the Laver of Regeneration in Baptism, are received into the number of the children of God, and heirs of everlasting life?”

QUESTION VII.

“Does our Church hold, and do you hold, that all infants, so baptized, are born again of water and of the Holy Ghost?”

Yet, to answer these questions, Mr. Gorham takes upwards of eleven pages of his book; and whenever pressed upon this plain matter with some plain question, the reference is always ready to his answers, 5, 6, 7. His references, however, serve him but little real purpose, for in the course of this very answer he lays down the following propositions:—

I. That the question of Infant Baptism as to the Efficacy of the Sacrament, is not in any way distinguishable from that of adults, or from the efficacy of the Sacrament of the Lord's Supper. We are, therefore, told in large capitals, that “WHERE THERE IS NO WORTHY RECEPTION THERE IS NO BESTOWMENT OF GRACE:” and he requires that in order to “worthy reception” on the part of infants, there shall be “*lively faith:*” and that therefore all the expressions in the Baptismal office are “in a strain of charitable hypothesis”—p. 71.

II. He asserts that where this lively faith is, there must already be a new nature imparted by the Holy Ghost—and that this new nature He may give *before* Baptism, *in* Baptism, or *after* Baptism—p. 71.

From this long answer, more especially taken in connexion with the whole Examination, I infer that Mr. Gorham denies that it is true of any, but those to whom is vouchsafed the grace of election and perseverance in the Calvinistic sense, that they are regenerate when they are baptized. However this may be, he certainly affirms even of those of whom it is true that when they are baptized they are regenerate—that their regeneration is a gift granted by the Holy Ghost, quite independently of Holy Baptism; that, in fact, in order to “worthy reception” of Baptism, regeneration must already have taken place—

“ It being IMPOSSIBLE that such dispositions and fruits,” (that is, the dispositions and fruits necessary to worthy reception of Baptism,) “ should exist, EXCEPT when the Holy Ghost HAS IMPARTED A NEW NATURE; which HE may do *before* Baptism, *in* Baptism, or *after* Baptism, ‘ as HE listeth.’ ”

Can words make it more plain, that Mr. Gorham denies the new birth and the filial state to be ever *by* Baptism, or that it is ever connected with or dependent upon Baptism?

Whoever may misrepresent Mr. Gorham’s doctrine, the Bishop of Exeter clearly does not. Mr. Gorham does deny the Remission of Sins in and by Baptism; he does deny that Regeneration takes place through Baptism. And as Mr. Goode alleges, that the former of these charges was not brought under the notice of the Judges by the Bishop, I make no apology for the following lengthened extract from Mr. Badeley’s memorable speech, when, as the Bishop’s Advocate, he stated his case before the Judicial Committee.

“ But, my Lords, independently of all this, beyond Mr. Gorham’s contradiction of the Articles, and Services, and Catechism of our Church, there is one most serious consideration to which it is now our duty to advert; it is this: that if Mr. Gorham holds, as I contend he does, doctrine which derogates from the effect of Baptism, if he does not allow that Baptism of itself, and as Baptism, confers all those benefits which the Church has uniformly and universally attributed to it, he is contradicting, not merely the Articles of our Church, not merely our Services and our Catechism, but something more sacred even than they; he is CONTRADICTING THE NICENE CREED, and annulling one of its Articles. We profess in that creed to ‘ acknowledge one Baptism for the remission of sins,’ and I should be glad to know what is the meaning of those words, if they do not apply to such a case as this? if they are not to be understood of that remission of sins original and actual—original in infants and actual in adults,—*in and by Baptism*, which we have seen to be not only the doctrine of our own Church, but of the whole Christian world in all ages? If this remission of sins is not the effect of Baptism, and of Baptism alone, what, I repeat, is the meaning of those words? and if Baptism is, as Mr. Gorham declares, nothing more in many instances than a mere sign—if its virtues or efficacy are transferred from it to a preventient act of grace, which may or may not be vouchsafed—if they are not, and therefore if the remission of original sin is not, ‘ annexed and tied to the visible sign,’ as the Homily declares them to

be, *what becomes of that* ‘ONE BAPTISM FOR THE REMISSION OF SINS, which we thus so solemnly and so positively ‘acknowledge?’ How can Baptism be for the remission of original sin at all, in the case of infants, when this operation is forestalled in many cases by some separate, independent agent, in some rendered merely hypothetical, in others absolutely denied? How can we any longer acknowledge as an absolute verity, as a fundamental article of Faith, that the one, and one only, Baptism, which the Church allows, is ‘for the remission of sin,’ operates for that, is effectual for that, if the doctrine which Mr. Gorham teaches is catholic or sound? Let me refer, for a moment, on this subject, to the language of one of the greatest and most learned prelates who have ever adorned our Church, Bishop Bull. In his ‘*Judicium Ecclesiæ Catholicæ*,’ (a treatise which you will find in the 6th volume of the works of Bishop Bull, published at Oxford in 1827,) at page 147, he says:

“ ‘*Pergo ad articulum sequentem, εἰς ἓν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, in unum Baptismum pœnitentiæ in remissionem peccatorum. Hæc quidem in excusis Cyrilli Catechesibus lemmata duo distincta faciunt; sed in unum articulum omnino conjungenda sunt, prout in symbolo fit Constantinopolitano, hunc in modum; Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, confiteor unum Baptismum in remissionem peccatorum; ut Baptismus hic statuatur medium remissionis obtinendæ, remissio ipsa finis Baptismi.*’* ”

“ And then he refers to the heretics of the first ages, who had denied the doctrine of regeneration and remission of sin in Baptism, and whom the Church intended to denounce.

“ ‘*Cæterum hunc etiam articulum in Gnosticorum hæresin directum fuisse, Ego persuasissimum habeo. Refert enim de Valentinianis Irenæus (I. 18a circa initium) eos Satanæ præstigiis adductos fuisse, εἰς ἐξάρνησιν τοῦ βαπτίσματος τὴν εἰς Θεοῦ ἀναγεννήσεως, καὶ πάσης τῆς πίστεως ἀπόθεσιν, ad Baptismi illius, per quem ad deum regeneramur, inficiationem, totiusque adeo fidei abjectionem. Hanc autem impietatem non omnes eodem modo propugnarunt. Quidam enim eorum unicum Christi Baptismum per duplicis Baptismi distinctionem evacuabant; alii vero omnem prorsus, qui exetno ritu perficitur, Baptismum sustulerunt.*’ † ”

* “I proceed to the following article, *εἰς ἓν βάπτισμα μετανοίας, εἰς ἄφεσιν ἁμαρτιῶν*, in one Baptism of repentance, for the remission of sins. These, indeed, in the Catechisms of Cyril, make two distinct propositions, but they are by all means to be joined in one article, as is done in the Constantinopolitan Creed, after this manner: Ὁμολογῶ ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, I acknowledge one Baptism for the remission of sins; so that Baptism is there defined to be the means of obtaining remission, remission itself the end of Baptism.”

† “But I am most thoroughly persuaded, that this article also was

“Then, after mentioning in what manner Irenæus had dealt with these two classes of heretics, and citing a passage in which Irenæus had stated some of the heretical tenets of the Valentinians, Bishop Bull proceeds thus:—

“ Quis jam non videt, articulum symboli Hierosolymitani, “ Credo in unum Baptismum pœnitentiæ, in remissionem peccatorum,” antidotum fuisse adversus impia ista Gnosticorum placita appositissimam? Etenim iis verbis profitebantur Catholici, se credidisse primo, Baptismum necessarium esse, necessitate scilicet tum præcepti, tum medii saltem ordinarii; dein Christi Baptisma unicum esse, nempe, illud quod Ecclesia Catholica observat; denique unum illud Baptisma esse Baptismum pœnitentiæ et remissionis peccatorum; neque quemquam in hâc vitâ ad eam τελείωσιν assurgere, ut remissione peccatorum non indigeat. Cæterum hunc articulum veteris symboli orientalis respexisse Irenæum omnino censeo, cum in lib. I. cap. ii. regulam fidei referens, in eâ notat credendum tradi, salutem æternam datum iri non modo iis qui ab initio Domini nostri præcepta servarunt, sed et iis qui id fecerunt *ἐκ μεταβολίας, per vel post pœnitentiām*, nempe universalem, quâ a statu peccati et mortis in statum justitiæ ac salutis fit migratio.’* ”

directed against the heresy of the Gnostics. For Irenæus says of the Valentinians (I. 18a. at the beginning) that they were led by the wiles of Satan, *εἰς ἐξάρησιν τοῦ βαπτίσματος τῆς εἰς Θεὸν ἀναγεννήσεως, καὶ πάσης τῆς πίστεως ἀπόθεσιν*: to the denial of that Baptism by which we are regenerated to God, and so to the casting away of the entire faith. But not all have defended this impiety in the same manner. For some of them evacuated the one Baptism of Christ by making a distinction of a two-fold Baptism; but others have entirely taken away all Baptism, which is done by the external rite.”

* “Who does not now see that the article of the Creed of Jerusalem, ‘I believe in one Baptism of repentance, for the remission of sins,’ was a most fitting antidote against those impious dogmas of the Gnostics? For in those words Catholics ever professed, that they first of all believed that Baptism is necessary, that is, by necessity, as well in respect of command as of means, at least the ordinary means; secondly, that there is one only Baptism of Christ, namely, that which the Catholic Church observes; and, finally, that that one Baptism is (the Baptism) of repentance and remission of sins; and that no one in this life rises to such τελείωσιν perfection, as not to need remission of sins. But I am entirely of opinion that Irenæus had regard to this article of the ancient Eastern Creed, when in book 1. chap. 2, in stating the rule of faith, he observes, that in it it is handed down as an article to be believed, that eternal salvation will be given, not only to those who from the beginning have kept the commandments of our Lord, but to those also who have done it *ἐκ*

“Such is Bishop Bull’s commentary upon this Article of the Nicene Creed; and I may observe that Bishop Pearson, in his work upon the Apostles’ Creed, declares the Article of ‘the Forgiveness of Sins,’ which occurs there, to have the same meaning as the corresponding Article in the Nicene Creed, and to refer to Baptism:

“For, being (says he) the Creed at first was made to be used as a confession of such as were to be baptized, declaring their faith in the Father, the Son, and the Holy Ghost, in whose name Baptism was administered, they propounded unto them the Holy Church, into which by Baptism they were to be admitted, *and the forgiveness of sins, which by the same Baptism was to be obtained*; and therefore in some Creeds it was particularly expressed, “I believe one Baptism for the forgiveness of sins.””

“And in his note to this passage he refers to the various Creeds which contain this Article. The testimony of the Fathers is entirely and directly to the same effect:—

“Manifestum est (says St. Cyprian) ubi et per quos remissio peccatorum dari possit, *quæ in Baptismo scilicet datur.*”*

“But it is unnecessary to accumulate evidence on this point. No person can possibly doubt that this was invariably the faith of the Church, and that the remission of sins, in and by Baptism, as the appointed means, was what the Church, by its Creeds, uniformly professed, and intended to be universally received.

“What shall we say, then, of Mr. Gorham’s doctrine, which separates from the sign the thing signified; which makes this, which the Church declares as one of her fundamental verities, which she asserts positively and absolutely, to be no longer truth, or at best but hypothetical and uncertain? How can that doctrine be otherwise then heretical, which thus CONTRADICTS AN ARTICLE OF THE CREED, and robs us of one of the essential principles of our religion? Whatever, directly or indirectly, tends to this fearful consequence, must at once be reprobated and condemned, for if there is anything that we are bound to preserve, to watch with religious jealousy, it must be the faith embodied in the creeds, handed down as they have been from the earliest ages of the Church, and sanctified to us by all the most solemn obligations.

“If, then, my Lords, the doctrine of Mr. Gorham is so unsound as I have now shown it to be; if it is thus inconsistent with the Articles of our Church; if it thus contradicts our Services and our Catechism; if it thus ignores all primitive and catholic truth; and *if it THUS ANNULS*

μετανοίας, through or after repentance,—I mean that universal repentance, by which men pass from a state of sin and death to a state of justification and salvation.”

* “It is manifest (says St. Cyprian) where and by whom the remission of sins can be given—I mean that which is given in Baptism.”

AN ARTICLE OF THE CREED; there surely can be no doubt that Mr. Gorham has been rightly rejected from institution to the Vicarage of Bampford Speke."—*Badeley's Speech*, pp. 205—209.

Mr. Gorham and Mr. Goode both support their view of Baptism, being a mere form, by which certain things are declared, but by which nothing is given by a reference to the Baptism of our Blessed Lord. Mr. Gorham can see in that mysterious action of our Lord's life, by the virtue going out of which we pray Him in the Litany to deliver us, nothing but a mere attesting of His eternal sonship. Mr. Goode following herein Mr. Faber, finds, in St. Clement of Alexandria, a passage relating to this subject, in which our Lord is said to be regenerated at the time He was baptized; so constantly was it the practice of the ancients to use the terms *Baptized* and *Regenerated* as convertible; and Mr. Goode tells us that this passage makes for His view. Instead of seeing in our Lord's Baptism a proof of the high dignity of Baptism, instead of seeing in it, as our Church does, a hallowing of the element of water, to the mystical washing away of sin: Mr. Goode only sees in it that a rightful claim to sonship may be possessed before Baptism!

It was differently regarded by a Bishop of Norwich in the earlier part of the seventeenth century:—

"He that was formerly circumcised, would now be baptized. What is Baptism, but an evangelical circumcision? What was circumcision, but a legal Baptism? One both supplied and succeeded the other; yet the Author of both will undergo both. He would be circumcised, to sanctify His Church that was; and baptized, to sanctify His Church that should be: that so, in both Testaments, he might open a way into heaven. There was in Him neither filthiness nor foreskin of corruption, that should need either knife or water. He came not to be a SAVIOUR for HIMSELF, but for us; we are all uncleanness and uncircumcision: HE would therefore have that done to HIS most pure body, which should be of force to clear our impure souls; thus making HIMSELF sin for us, that we might be the righteousness of God in HIM.

"His Baptism gives virtue to ours. His last action (or rather Passion)

was His Baptizing with blood; His first, was his baptism with water; both of them wash the world from their sins. Yea, this latter did not only wash the souls of men, but WASHETH THAT VERY WATER BY WHICH WE ARE WASHED; from hence is that made both clean and holy, and can BOTH CLEANSE AND HALLOW US. And if the very handkerchief which touched His Apostles had power of cure, how much MORE THAT WATER which the sacred Body of Christ touched."—*Bishop Hall's Works*, vol. ii. Oxford, 1837, p. 304, 305.

How far Clement of Alexandria makes for Mr. Goode, Bishop Bethell shall tell us,—

"That the knowledge of which he is speaking is not acquired through the ordinary means of instruction, but springs up in the mind in Baptism, is what Clemens Alexandrinus is insisting on from the commencement of this chapter, in which he is answering those persons (Gnostics), who supposed that Christians being called children or babes, implied their being as yet acquiring only the first elements of knowledge.

"Immediately after our Regeneration (*i. e.* our Baptism), we received that perfection which we were eager to obtain; for we were enlightened; but this is (in other words) to know (or to acquire a clear knowledge of) God (*ἐπιγνώσει*).

"He, therefore, cannot be imperfect who knows that which is perfect."

"He then adduces in proof of this, the example of our SAVIOUR, of Whom he says, that in order to form an economical precedent (*οἰκονομικὴν προδιατύπωσιν*), a precedent that is connected with his Incarnation and human nature, it was necessary he should be perfectly regenerated.

"Did he then become perfect immediately after being Baptized by John? Certainly. Did he then acquire any additional knowledge from John? By no means. Was he perfected by the laver (Baptism) alone, and sanctified by the descent of the Holy Spirit? So IT IS.

"The very same thing happens to us likewise, whose pattern our Lord was. Being Baptized (*i. e.* Regenerated), we are enlightened; being enlightened we are adopted; being adopted we are perfected; being perfected we are made immortal. He that is born again, and illuminated, (as the very term implies), is immediately set free from darkness."

"He afterwards dwells upon this topic at some length, and expresses his opinion upon it in the words quoted by Mr. Faber, and cited by me as above, viz.,—

"But since this knowledge (that knowledge, *i. e.* of which he had been speaking) springs up together with illumination, (*φῶτισμα* being one of the terms by which Baptism is commonly designated), at once flashing upon the mind, we, who were unlearned, are at once called learners or disciples. Are we then so called because this learning has

been added to that which we had before acquired?" (*i. e.* because we have acquired this additional knowledge through the same means as our former stock). (No). "For you cannot mention the time when it was so acquired;" (*i. e.* had it been taught you in the usual way, you might have mentioned the time). "For catechetical instruction leads to faith, and faith at Baptism," (*ἀμα τῷ βαπτισματι*, at the very time, *i. e.* of Baptism,) "is instructed by the Holy Spirit."—*Bishop Bethell on Regeneration*, Edition v. note, p. 309—11.

Mr. Goode also sends us to St. Cyril of Jerusalem, and refers to a passage in which that father appears to consider that Cornelius and his friends were regenerated as the Apostles were, apart from Baptism. But the very passage he cites, so far from depreciating the efficacy of Baptism, implies the common belief of the ancient Church, that Baptism conveys to our bodies the principle of immortality, by giving us part and lot in the Resurrection of CHRIST. CHRIST came not only to heal our souls, but our bodies too. He therefore took our entire human nature into His eternal Godhead, that He might sanctify us wholly, soul and body, and therefore, as St. Cyril urges, that Sacrament wherein our bodies are washed with pure water, is necessary for the perfect Regeneration of those who yet had received the sanctifying influences of the Holy Ghost into their souls. Thus only has the Lord ordained, that each several man shall be incorporated into His mystical Body. Thus has He provided, that in Him, the second Adam, we who were dead in the first Adam, should be made alive, and become partakers of the Divine nature. If we would have our bodies cleansed and quickened, it is through Baptism; if we would have our souls knit into Christ's Oneness, it is through Baptism; albeit, for abiding in Christ, after having been baptized in infancy, Faith is necessary; and for coming to Christ to receive Baptism aright, in riper years, Faith is also necessary.

But in this, as in the other cases in which Mr. Goode has sent us to authorities, it is well the reader should

see how he quotes them. What becomes of Clement of Alexandria as a witness in behalf of a rightful claim to sonship in Mr. Goode's sense, we have already seen ; with how much success he quotes St. Cyril of Jerusalem, we shall now have the means of judging. I will give the entire passage in which Mr. Goode's two references occur, including those references, in brackets ; that which stands last in the passage, is the one to which Mr. Goode refers first :—

“ 4. For whereas man's nature is twofold, soul and body, twofold also is his cleansing ; the spiritual for the spiritual, the material for his body. The water cleanses his body, the Spirit seals his soul : that being by the Spirit sprinkled in heart, and washed in body with pure water, we may draw near to God. Now, then, that thou art to descend into the waters, consider not the bare element ; LOOK FOR ITS SAVING POWER by the operation of the HOLY GHOST ; for WITHOUT THE TWO THOU CANST NOT BE MADE PERFECT.

“ This is not my word, but the Lord *Jesus Christ's*, who has the power to do it. He saith, ‘ Except a man be born again ’—*and he enlarges*—‘ of water and of the SPIRIT, he cannot enter into the kingdom of God.’

“ [Neither he who is baptized with water, without the privilege of the Spirit, hath the gift entire] ; nor, be he ever so virtuous in his deeds, shall he enter into the kingdom of heaven, except with the seal vouchsafed through water. A bold word, but it is not mine. JESUS hath uttered it ; and here is the proof of it from Holy Scripture. Cornelius was a just man ; he was honoured with visions of angels ; he had raised his prayers and alms in the sight of God, as a goodly monument in the heavens. Peter came, and the Spirit was poured on them that believed, and they spake with other tongues, and prophesied.

“ Yet, after the gift of the Spirit, the Scripture saith, that Peter commanded them to be baptized in the name of Jesus Christ ; that [the soul having been regenerated through their faith, the body also, by means of the water, might share the gift].”—*The Catechetical Lectures of St. Cyril, Archbishop of Jerusalem*. Oxford Translation, 1838. Lect. iii. s. 4, p. 27.

And this is quoted to show, that that Regeneration which we understand to be meant when our Lord says, “ Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of heaven,” is “ independent of Baptism !”

St. Cyril expressly affirms it to be the privilege of Baptism to admit into the kingdom of heaven.

Were it necessary, page after page might be quoted from this father, which Mr. Gorham and Mr. Goode would be constrained to reject, as, upon their principles, popish and unscriptural. What sympathy could one who asserts "unless a man receive Baptism, he hath not salvation" (Lect. iii.) have with the following statement?—

"*Technically (sic)*, no doubt he is not a member until he has gone through the required form of admission; but by *right (sic)*, and intrinsically, he *is*."—*Goode's Letter*, p. 34.

Hear St. Cyril, speaking not of original sin only, which is what infants take into the bath of cleansing and remission, but of actual sins also in the adult:—

"12. Thou descendest into the water bearing sins, but the invocation of grace having sealed thy soul, allows not that thou shouldest henceforth be swallowed up by the fearful Dragon. DEAD IN SINS THOU WENTEST DOWN, QUICKENED IN RIGHTEOUSNESS THOU COMEST UP: for if thou wert planted together in the likeness of the Saviour's death, thou shalt be counted worthy of His resurrection also. For as Jesus took on Him the world's sins, and died that, having been the death of sin, He might raise thee up in righteousness, so thou also, by descending into the water, and in some sense being in the waters buried, as He was in the rock, are raised again, to walk in newness of life."—Lect. iii., 12.

Again :

"15. What is greater than crucifying CHRIST? Yet even of this is Baptism a purification. . . . Behold the power of Baptism! If any of you hath by blasphemous words crucified CHRIST; if any of you hath, through ignorance, denied Him before men; if any of you, through wicked works, hath led to the doctrine's being evil spoken of, let him be of good hope in repenting, for the same grace is also present now."—*Lecture iii.*

Say not that St. Cyril was ignorant of the power of faith, and of its necessity as an active principle in those capable of it. Hear how he speaks to those preparing for the mysterious gift:—

“3. This is in truth a serious matter, brethren, and you must approach it solemnly. . . . Make ready, therefore; prepare, not by wearing robes of shining whiteness, but arraying the soul with the devoutness of a clear conscience. Regard the sacred laver not as simple water; regard rather *the spiritual grace given with the water.*”

And will Mr. Goode say that this is exactly what he himself means, there is to be a devout, clear conscience first, and then the grace is “*technically*” given with the water, the forgiveness “*formally* made over?”

Let St. Cyril himself answer:—

. “2. so that all your souls may be found, not having spot, or wrinkle, or any such thing. I say not, *before you have received the gift;*” [*i.e.* in Baptism] (“*if so, why should you be now called to the remission of sins?*”) [he is addressing catechumens in preparation for Baptism,] but so that, ON ITS BEING GIVEN [*i. e.* by Baptism], your conscience, being found blameless, may keep pace with it.”

And here let us endeavour to ascertain whether the real teaching of the cases of St. Paul and Cornelius is not wholly different from that which Mr. Goode would have us believe. Surely, St. Paul, when deliberately recalling the circumstances of his conversion and admission into the Christian Church, would not have supplied an hiatus in the original narrative, by telling us the object of his being baptized, unless in very deed Holy Baptism is the laver of remission and spiritual regeneration. He had been miraculously converted. Conversion is God’s work. His preventing grace must lead us to the ordinances in which is vouchsafed the “renewed will,” and the “power of co-operating” with further supplies of saving grace. But conversion in the adult no more excludes regeneration in Baptism, than the regeneration of the infant in Baptism ignores in after life a conscious faith, or excludes conversion in after years in the case of one who has been unfaithful to the grace of Baptism. It matters not, then, to the present question whether this conversion take place by the preaching of an apostle—as when the thousands were

pricked to the heart—or by the miraculous intervention of the Lord Himself—as in the change of Saul the persecutor into Saul the chosen vessel appointed to the Master's use. But the chosen Saul cannot become the Christian Paul; nor the awakened three thousand become the accepted worshippers—abiding in the doctrine and fellowship of the Apostles—without the supervening of God's Holy Baptism. The Pentecostal converts repented as preparatory to the Baptism which was to place them in a state of salvation—in the way of being saved. And Saul elect to the office of Preacher and Apostle of the Gentiles must WASH away his sins and be made St. Paul by submitting to what, with strange irreverence, men sneeringly call Water Baptism.

Out, then, upon the thought which makes Baptism necessary only that man may have official knowledge of an act already done in the court of heaven, independently of an ordinance Divinely instituted for this specific end and object! Is it to be supposed that the ascended Saviour parted from His eleven with the institution of a mere beggarly outward rite? Verily, such reasoners altogether evacuate the sacraments of spiritual grace, for what “inward and spiritual grace” is there in that which is only *declaratory, visible, and official!*!

Again: The case of Cornelius, as we have seen, so far from proving that Baptism is a mere external rite for the satisfaction of the outer world, is like the case of St. Paul—one of those marvellous proofs of the Divine adherence to His own ordinances which tells man trumpet-tongued the peril he incurs if he set lightly by that which God has made matter of express institution. And thus the text of St. Peter, so far from showing that the answer of a good conscience “brings” the blessing of Baptism, expressly states that it is that which is the blessing of Baptism, and is the warrant of the Archbishop of Canterbury's assertion that a “renewed will” is “the privilege of Baptism.”

I come now, once again, to vindicate the memory of Jewell, Hooker, Pearson, and Taylor, from the wrong done them in the present controversy. And I gladly accept Mr. Goode's intimation that in dealing with himself I deal with the original offender in this matter, and that we are not to regard the citation of these authorities as the separate and independent act either of the Judicial Committee, or of the Archbishop; but that the citations we are about to consider "are only a few *which his Grace happened to select* out of a multitude that had been brought before the public of a similar kind."—(*Letter*, p. 58.) We have had previous intimation who it is that thus brought them before the public—even Mr. Goode himself. With Mr. Goode, then, we have to deal; and what we may expect, St. Cyril, St. Clement of Alexandria, the Cologne Liturgy, the Archbishop's various editions, will tell us. Neither Hooker, Pearson, nor Taylor, nor Jewell, can be alleged in behalf even of Mr. Goode's theory, and therefore, it is most idle to allege them in behalf of Mr. Gorham's, which unequivocally states that at which Mr. Goode would approximate with as little of avowal as might be permitted.

The two passages of Hooker have been treated separately, but I shall consider them in immediate sequence; and having disposed of Mr. Goode's glosses in respect of them, proceed to cite this "judicious" authority upon each point in which I allege Mr. Gorham to be unsound. And Mr. Goode cannot blame me for the importance which I here attach to what Richard Hooker has left on record, for he will certify—"THE NAME OF HOOKER IS A SUFFICIENT INTRODUCTION TO ANYTHING THAT COMES FROM HIS PEN."*

The course that I am taking saves me from meddling again with Mr. Goode's assertion, that the Bishop of Exeter's sense of Holy Baptism is one private and distinct from

* Goode's "Effects of Infant Baptism," second edition, p. 368.

that which is the plain and obvious teaching of our Book of Common Prayer; and I address myself, therefore, at once, to the manner in which he claims Richard Hooker as an authority for the doctrine that Baptism conveys no gift, though it is the formal announcement and certificate of a grant already conferred.

And here *in limine* let me cite, in its full connexion, a passage already partially quoted in an extract I have given from Bishop Bethell. It is well we should have from his own lips how he desires to be understood, and by what rule this great authority would have all grave and weighty questions determined. It will be seen that Richard Hooker had no liking for *hypothetical* interpretations:—

“I hold it for a most infallible rule in expositions of Sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words, as alchymy doth or would do the substance of metals, maketh of anything what it listeth, and bringeth in the end all truth to nothing. Or, howsoever such voluntary exercises might be borne with otherwise, yet in places which usually serve, as this doth concerning regeneration by water and the Holy Ghost, to be alleged for grounds and principles, less to be permitted.

“To hide the general consent of antiquity agreeing in the literal interpretation, they cunningly affirm that ‘certain’ have taken those words as meant of material water, when they know that of all the ancients there is not one to be named that ever did otherwise either expound or allege the place than as implying external Baptism. Shall that which hath always received this and no other construction be now disguised with the toy of novelty?”*

The first of the two passages cited from Hooker is in the third section of a chapter, in which he is maintaining against T. C. (the Puritan Cartwright) the necessity of Baptism as a means of everlasting salvation, and he refutes the misrepresentations of the doctrine which were in fashion among the Puritans of his day.

* Book v. ch. 1. 4. 5.

The extract was evidently caught at in the first instance for the sake of the words, "a seal perhaps to" (Mr. Goode substitutes "of" for "to") "the grace of election before received." How these words come into the statement, is evident enough. In the margin, Hooker quotes the following passage from Cartwright:—

"He which is not a son before he come to receive Baptism cannot be made a Christian by Baptism, which is only the seal of the grace of God before received."

This passage being evidently founded on the following one from Calvin's "Institution of Christian Religion":—

"Whereupon followeth, that the children of the faithful are not therefore baptized, that they may then first be made the children of God, which before were strangers from the Church, but rather that they be therefore received by a solemnne signe into the Church, because by the benefite of the promise they did already belong to the body of CHRIST."—*Institut.* b. iv. c. 15. s. 22.

Here we have it plainly and nakedly asserted that Baptism only declared that adoption which already has been granted by God. Hooker, in reply, affirms, that while Baptism has an office towards the Church of *declaration*, it hath also a function from God of *making*; that while new birth makes us "Christian men in the eye of the Church of God," that "according to the manifest ordinary course of Divine dispensation," "men are *not* new-born but BY that Baptism which BOTH declareth AND MAKETH us Christians." He then declares Baptism to be, not as Mr. Goode *italicises* it, "the door of our *actual* entrance into Christ's house," but "the door of our actual entrance," in opposition to Calvin's doctrine, that infants are not "*first* made children of God" in Baptism; neither, as Mr. Goode's capitals are calculated to mislead us, is there anything unreal meant by "the first APPARENT beginning of life;" for the force of Hooker's statement lies in its being the BEGINNING (still answering

Cartwright and Calvin) of life : as Mr. Goode ought to have known by the citation on the margin of the following sentence from St. Basil :*—'Αρχή μοι ζωῆς τὸ βάπτισμα— (“Baptism the beginning of my life”). Then, allowing as much of the words of Cartwright’s statement as he can, (just as has been done above with Mr. Goode’s statement) he qualifies the statement by defining the grace which has been before received to be the “grace of Election”—a grace which Hooker himself claims, in the other passage cited by Mr. Goode, to belong, by CHRIST’S words, to *all infants* brought to Baptism. But Mr. Goode further misleads as to Hooker’s meaning, by *italicising* the word “*here*” in the next sentence, “but to our sanctification here a step that hath not any before it.” Hooker is contrasting the grace of Election and Sanctification. The grant of Baptism he considers may be taken as a seal to the fact that the child is intended by God to partake of His mercy; and to this intention, he concedes Cartwright’s term of grace, calling it the grace of Election; but lest he should be supposed to accept his opponent’s doctrine in respect of the child baptized being otherwise and previously adopted into that favour of God which leadeth unto life by the way of holiness, he adds, “but to our sanctification here a step that hath not any before it.” Cartwright’s and Calvin’s doctrine (and that Mr. Gorham is their pupil, is but too plain) is that Baptism does not confer grace, but is only the seal of grace before received, and that it does not *make* men Christians. Hooker’s answer is, that in the ordinary way of God’s dealings (and that is all we are concerned with), Baptism is the only thing which does make us Christians; that viewed in connexion with the secret counsels of God, it may perhaps be a seal of the grace of election; but that viewed in reference to ourselves, it is the first moving of God’s grace towards us. Thus, the only

* Basil de Spir. Sanct. cap. 10.

words in the passage which even appear to favour the purpose for which they are cited, are those quoted from Cartwright: quoted with a half assent to the words themselves, if used as a partial exposition of the connexion of Baptism with Election, but with entire condemnation of them so far as they profess to state the whole doctrine of Baptism.

Let us now turn to the other passage. Here, again, the words are more Cartwright's than Hooker's; and here too Mr. Goode has perverted Hooker's meaning, by his italics and capitals. Cartwright had said:—

“If children could have faith, yet they that present the child cannot precisely tell whether that particular child hath faith or no. We are to think charitably, and to hope it is one of the Church; but it can be no more precisely said that it hath faith, than it may be said precisely elected.”

To this Hooker answers, that whether we can precisely and absolutely predicate faith of children, is all nothing to the purpose; still less is our doctrine hereupon a mere charitable presumption. “We speak,” says he, “of infants *as the rule of piety* alloweth to speak and think.” The “rule of piety” is God's Word soundly interpreted. Hooker knew well when to use the one rule, and when to apply the other.* He will not allow that the interest in Christ *which infants have by Baptism* is a matter of charitable hope;—he determines it by the *rule of piety*, and quotes God's word to show that infants admitted to Baptism are by that fact witnessed to be elect. And he presses Cartwright home with his own judgment (the reign of hypocrisy notwithstanding) of men of his own sort, as a reason why he should not cavil at the Church, because it “presumes as it doth,” *i. e.* because it accepts what it doth without proof or experience concerning a Christian innocent. Mr. Goode labours hard to make Hooker affirm that the Church *presumes* this in his sense of *charitable supposition*.

Now I opine the National School boys, to whom Mr.

* See Book v. c. 60. s. 6.

Goode refers the Bishop of Exeter for instruction, will tell him that the force of “*as*” in this sentence is “*that which*” or “*what*,” as I have rendered it above; and that, therefore, Hooker is not making any strong assertion about whether the Church does or does not presume, but admitting that it does presume a certain thing, he goes on to show that what it so presumes, it so affirms unhesitatingly, because of Christ’s words. Having, in reference to the former passage, charged the Bishop with not understanding it, he now sneeringly begs his Lordship to supply Johnson’s next editor, with “to be certain of,” as a meaning of “presume.” His Lordship’s good offices are not needed either with Johnson or other lexicographers. Let us instance two or three. JOHNSON tells us that Milton uses the word *as* believing previously without examination; that BROWN uses it as *affirming* without immediate proof; SHERIDAN defines it to have the meaning of *AFFIRMING without immediate proof*; so does Dr. ASH; and CRABBE, in his Synonymes, tells us that *presume* and *premise* are convertible terms. BLACKSTONE says, “The law *presumes* that a man *has* covenanted or contracted to do what reason and justice dictate.”

When, then, Cartwright accuses the Church of taking the election of infants for granted, Hooker answers that she has a right to so premise what she does, and that on the grounds which follow:—

“For when we know,” he proceeds, “how Christ in general hath said that of such is the kingdom of heaven, which kingdom is the inheritance of God’s elect, and do withal behold how His Providence hath called them unto the first beginnings of eternal life, and presented them at the well-spring of new birth, wherein original sin is purged, besides which sin there is no hindrance of their salvation known to us, as themselves will grant; hard it were, that, having so many fair inducements whereupon to ground, we should not be thought to utter at the least a truth as probable and allowable in terming any such particular infant an elect babe: as in presuming the like of others, whose safety nevertheless we are not abso utely able to warrant.”—*Hooker*, Bóok v. ch. lxiv. 3.

Will Mr. Goode give up this passage now, and admit that

Hooker is telling Cartwright that he has no *locus standi* in the charge he makes, seeing what large assertions he makes concerning elect adults. If this is not an *ad hominem*, then my citation of John Calvin *in re* Titus iii. 2, is not.

But Mr. Goode next says of the passage quoted by the Bishop:—

“What then, my Lord? The very question at issue is, Who are capable thereof, *i. e.* of ‘the saving grace of Christ,’ which Hooker affirms the sacrament ‘*imparts*’ to all such?”

Be it so, the question raised out of Hooker’s words shall be answered by Hooker himself:—

“The fruit of Baptism dependeth only upon the covenant which God hath made; that God by covenant requireth in the elder sort Faith and Baptism, in children the Sacrament of Baptism alone, whereunto He hath also given them right by special privilege of birth within the bosom of the Holy Church; that infants, therefore, which have received Baptism complete, as touching *the mystical perfection thereof, are by virtue of His own covenant and promise cleansed from all sin*; forasmuch as all other laws concerning that which in Baptism is either moral or ecclesiastical, do bind the Church which giveth Baptism, and not the infant which receiveth it of the Church.”—*Book v. chap. lxii. 15.*

But that Mr. Goode may know what Hooker’s views really are, we will cite him upon each of the points in which I have alleged Mr. Gorham to be unsound.

Mr. Gorham alleges that original sin must have been forgiven before Baptism, or that the grace of Baptism cannot be received; original sin being a bar to worthy reception. Hooker, in the passage just quoted (b. v. c. lxiv. s. 3.) calls Baptism the “wellspring of New Birth, WHEREIN original sin is purged.”

Mr. Gorham alleges that Regeneration, Adoption, the Filial condition, must all be received independently of Baptism. Hooker expressly connects all these blessings with Baptism, giving thereto this further grace, that therein is given to us the shield of faith.

“. . . . Baptism is a Sacrament which God hath instituted in His Church, to the end that they which receive the same *might thereby be incor-*

porated into Christ, and so through His most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life."—Book V. ch. lx. 2.

He tells us—

"As Christ hath therefore died and risen from the dead but once, so the Sacrament which both extinguisheth in Him our former sin and beginneth in us a new condition of life, is by one only actual administration for ever available, according to that in the Nicene Creed, 'I believe One Baptism for the remission of sins.'"—Book V. ch. lxii. 4.

He tells us that grace is—

"Infused into Christian men by degrees, planted in them at the first by Baptism, after cherished, watered, and strengthened as by other virtuous offices . . . even so by this . . . of Confirmation."—Book V. ch. lxvi. 9.

"In our infancy we are incorporated into Christ, and by Baptism receive the grace of His Spirit without any sense or feeling of the gift which God bestoweth."—Book V. ch. lxvii. 1.

Touching which difficulty, whether it may be truly said for infants, at the time of their Baptism, that they do believe, the effect of St. Augustine's answer is, Yea, but with this distinction (23), a present *actual habit of faith there is not in them*; there is delivered unto them that sacrament, a part of the due celebration wherof consisteth in answering to the articles of faith, *because* the habit of faith which afterwards doth come with years, is but a *farther* building up of the same edifice, the *first foundation whereof was laid by the Sacrament of Baptism*. For that which there we professed, without any understanding, when we afterwards come to acknowledge, do we anything else but only bring unto ripeness the very seed that was sown before?—Book V. ch. lxiv. 2.

(23.) Aug. Ep. 23. al. 98. § 10. and ii. 268. D.

We are *then believers*, because *then we begin to be* that which process of time doth make perfect. And till we come to actual belief, the very Sacrament of Faith is a shield as strong as after this the faith of the Sacrament against all contrary infernal powers. Which whosoever doth think impossible, is undoubtedly farther off from Christian belief though he be baptized than are these innocents, which at their Baptism albeit they have no conceit or cogitation of faith, are notwithstanding pure and free from all opposite cogitations, whereas the other is not free.—Book V. chap. lxiv. 2.

The grace which we have by the holy Eucharist doth not begin but *continue* life. No man therefore receiveth this Sacrament before Bap-

tism, because no dead thing is capable of nourishment.—Book V. chap. lxvii. 1.

Mr. Gorham tells us, that Baptism is but a seal of previously conferred grace. Hooker expressly affirms the contrary:—

“ Christ and His Holy Spirit with all their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do notwithstanding give notice of the times when they use to make their access, because *it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible* . . . Grace is a consequent of sacraments, *a thing which accompanieth them* as their end, a benefit which he that hath receiveth from God himself, the author of sacraments, and not from any other natural or supernatural quality in them . . . Neither is it *ordinarily* His will to bestow the grace of sacraments on any, but by the sacraments: . . . For we take not Baptism, nor the Eucharist, for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are in deed and in verity) for means effectual, whereby God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify. . . . We receive Christ Jesus in Baptism once, as the first Beginner, in the Eucharist often, as being by continual degrees the Finisher of our life. By Baptism, therefore, we receive Christ Jesus, and from Him that saving grace which is proper unto Baptism. By the other Sacrament we receive Him also, imparting therein Himself, and that grace which the Eucharist properly bestoweth.”—Book V. ch. lvii. 3, 4, 5, 6.

So much for RICHARD HOOKER'S sanction to the theory of Prævenient Grace.

It is unnecessary to dwell at any length upon Mr. Goode's defence of the citation of Ussher in a passage which Ussher owns not. But we may remark, *en passant*, on the extreme absurdity of Mr. Goode's claim, that if Calvin have used a given form of speech, that forthwith nobody else must use it, but they must be held to use it in Calvin's sense. Does it follow that, because Calvin explains away our Lord's mention of water as having nothing to do with water, that therefore any one using words which he applies to his imaginary

Baptism, and connects with his imaginary elect, does not mean thereby Holy Baptism, or that therefore plain men may not use plain words in their plain meaning? Neither does it follow that, because many Calvinists use words in a double sense, that therefore the plain and obvious sense may never be given to their language. When Ussher asserts, as he does in the following words—I give him credit for condemning Mr. Gorham's assertion that 'Sacraments are very often nothing more than bare signs that faith has been professed.' (*Answers* 22, 23, & 24.)

"In this sort we acknowledge Sacraments to be signs; but bare signs we deny them to be: seals they are as well as signs of the covenant of grace. As it was therefore said of John the Baptist, that he was a prophet, and more than a prophet, so must we say of Sacraments, that they be signs, AND MORE THAN signs; even pledges and assurances of the interest which we have in the heavenly things that are represented by them."—*Answer to a Jesuit, with other Tracts on Popery*.—Cambridge University Press, 1835.

We next come to Bishop Jeremy Taylor. Now, if Mr. Goode had succeeded in quoting from this voluminous writer some passages making for a view other than that which the Bishop in the main holds, it would neither have been strange nor perplexing. Few writers throw themselves with more unsuspecting vehemence into their immediate argument than Taylor. He always goes right at the subject he is immediately upon, and writes thereon without reservation. And thus it might have been easy for Mr. Goode to show how, in stating the true doctrine of Confirmation, or how in insisting upon Repentance and Conversion for sinful Christians, the Bishop appears to lessen the efficacy of Baptism; but he may depend upon it, that he cannot claim Jeremy Taylor as separating Regeneration and the Remission of Original Sin from Baptism.

Mr. Goode attempts to make out his case by a patchwork quotation. He gives in close connexion two passages,

separated by several pages. It is true he appears to direct attention to the fact that they are not one consecutive passage by a —, but he not only does not supply the least clue to the further fact, that while in the former part of the quotation the Bishop is speaking generally of the effect of Baptism, in the latter part he is speaking exclusively of that part of the effects of Baptism which is Sanctification; but he even asserts the very contrary.

Here is Mr. Goode's statement of the effect of his quotation:—

“Now, what does Bishop Taylor say? He expressly maintains in this passage that the grace of the Sacrament, which is Regeneration, may be given before, or in, or after Baptism. He says expressly of the case of infants, in direct opposition to what your Lordship is contending for, that in infants it is not certain but that some [grace] is collated or infused. However, be it so or not, yet,” &c.

Now, will it be believed, that while in the paragraph quoted in the Judgment, Taylor is speaking of “*Regeneration*” generally—in that which Mr. Goode has appended to it, giving, as he calls it, “the whole context,” “*in extenso*,” he is speaking of “*Sanctification*” exclusively; so much so, that Bishop Taylor is the rein answering the objection that Baptism does not sanctify infants, because there is no sign or expression of it; and his reply to that objection appears in the beginning of the paragraph, which Mr. Goode fails to quote:—

“No man,” Taylor writes, “can conclude that this kingdom of Power—that is, the SPIRIT OF SANCTIFICATION—is not come upon infants, because there is no sign or expression of it. *It is within us*; therefore it hath no *signification*. It is the *seed of God*; and it is no good argument to say, Here is no seed in the bowels of the earth, because there is nothing green upon the face of it.” And then follows, “for the Church gives the Sacrament,” with the remainder of the passage, as quoted by Mr. Goode.—*Letter*, p. 43.

I am constrained to ask, What is to come of honest controversy if those engaged in it will thus tear away passages

from their context, and so make them sanction tenets utterly alien to their own?

Why, when Bishop Taylor speaks of Regeneration, as in the former part of the passage, it is to affirm that it is begun in Baptism, but that all the issues of Baptism are perfected in some sooner, in some later; just as we should say, that which groweth unto vigour of mind or body is begun when a healthy child is born, but it is perfected in some sooner, in some later. But when he is speaking of the grace which is given *after* Baptism—(he is nowhere, throughout the passage, speaking of any given *before*)—he is speaking *not* of the grace of REGENERATION, *but* of that of SANCTIFICATION, which it is the daily work of the Holy Spirit to confer on those who are to *grow in grace*: which indeed is consigned in Baptism, even though it is not given in its completeness until the fight be over, and the courts of grace here be exchanged for the mansions of peace hereafter. And not only does Mr. Goode thus wrest the paragraph from its immediate context, but immediately before that paragraph stands the following passage:—

“FIFTHLY, Baptism is not to be estimated as one act, transient and effective to single purposes; but it is an *entrance* to a conjugation, and a state of Blessings. All our life is to be transacted by the measures of the Gospel Covenant, and *that Covenant is consigned by Baptism.*” [Mr. Gorham says the filial condition must *precede* Baptism.] “There we have our title and adoption to it; and the grace that is then given to us is like a piece of leaven put into a lump of dough, and faith and repentance do in all the periods of our life put it into fermentation and activity. Then the seed of God is put into the ground of our hearts, and Repentance waters it, and Faith makes it *subactum solum*—the ground and furrows apt to produce fruits: and therefore Faith and Repentance are necessary to the effect of Baptism—not to its susception; that is necessary to all those parts of life in which Baptism does operate; not to the first sanction or entering into the Covenant. The seed may lie long in the ground, and produce fruits in its due season, if it be refreshed with *the former and the latter rain*; that is, the Repentance that first changes the state, and converts the man, and afterwards returns him to his title,

and recalls him from his wanderings, and keeps him in the state of grace, and within the limits of the Covenant: and all the way Faith gives efficacy and acceptation to this Repentance; that is, continues our title to the promise of not having righteousness exacted by the measures of the law, but by the covenant and promise of Grace, into which we entered in Baptism, and walk in the same all the days of our life.”—*Taylor*, p. 168. Ed. fol. London, 1667.

And again, a little before, and still coming in between the two passages Mr. Goode has joined together as one:—

“Actual faith is necessary, not to the susception, but to the consequent effects of Baptism, appears, because the Church, and particularly the Apostles, did baptize some persons who had not faith. * * * * * For the effect depends upon GOD, who knows the heart; but the outward susception depends upon those who do not know it, which is a certain argument that the same faith which is necessary to the effect of the Sacrament is not necessary to its susception; and if it can be administered to hypocrites, much more to infants, — if to those who really hinder the effects, much rather to them that hinder not. And if it be objected, that the Church does not know but the pretenders have faith, but she knows infants have not, I reply, that the Church does not know but the pretenders hinder the effect, and are contrary to the grace of the Sacrament; but she knows that infants do not: the first possibly may receive the grace; the other cannot hinder it.”—p. 166, part i.

And again, in the same chapter, a page or two further on, the Bishop writes:—

“In Baptism we are *born again*; and this infants need in the present circumstances, and for the same great reason that men of age and reason do. For our natural birth is either of itself insufficient, or is made so by the fall of *Adam*, and the consequent evils, that nature alone, or our first birth, cannot bring us to heaven, which is a supernatural end; that is, an end above all the power of our nature as now it is. So that if nature cannot bring us to heaven, grace must, or we can never get thither;—if the *first birth* cannot, a *second* must; but the *second birth* spoken of in Scripture is *Baptism*—‘*A man must be born of water and the Spirit.*’ And therefore Baptism is the laver of a new birth. Either, then, infants cannot go to heaven any way that we know of, or they must be baptized. To say that they are to be left to God, is an excuse, and no answer: for when God hath opened the door, and calls that the *entrance into heaven*, we do not leave them

to God when we will not carry them to Him in the way which He hath described, and at the door which Himself hath opened: we *leave* them indeed, but it is but *helpless* and destitute; and though GOD is better than man, yet that is no warrant to us: what it will be to the children, that we cannot warrant or conjecture. And if it be objected, that to the new birth are required dispositions of our own, which are to be wrought by and in them that have the use of reason,—besides that this is wholly against the analogy of a new birth in which the person to be born is wholly a passive, and hath put into him the principle that in time will produce its proper actions,—it is certain that they who can receive the new birth are capable of it. The effect of it is a possibility of being saved, and arriving to a supernatural felicity. If infants can receive this effect, then also the new birth, without which they cannot receive the effect. And if they can receive salvation, the effect of the new birth, what hinders them but the way to receive that that is in order to that effect, and ordained onely for it, and which is nothing of itself, but in its justification and relation, and which may be received by the same capacity in which one may be created; that is, a passivity, or a capacity obediential?"—p. 174, part i.

And yet again:—

“ Since, therefore, infants have the punishment of sin, it is certain that the sin is imputed to them; and therefore they need being reconciled to GOD by Christ: and if so, when they are baptized into Christ’s death and into His resurrection, their sins are pardoned, because the punishment is taken off, the *sting* of natural *death* is taken away; because GOD’s anger is removed, and they shall partake of Christ’s resurrection, which, because Baptism does signify and consign, they also are to be baptized. To which also adde this appendant consideration,—that whatsoever the sacraments do consign, that also they do *convey* and minister; they doe it—that is, GOD, by them, does it—lest we should think the sacraments to be mere illusions, and abusing us by deceitful, ineffective signs; and therefore, to infants, the grace of a title to a resurrection and a reconciliation to GOD by the death of Christ is conveyed, because it signifies and consigns this to them more to the life and analogy of resemblance than circumcision to the infant sons of Israel. I end this consideration with the words of Nazianzen:—‘ *Our birth by baptism does cut off every unclean appendage of our natural birth, and leads us to a celestial life.*’ And this in children is therefore more necessary, because the evil came upon them without their own act of reason and choice, and therefore the grace and remedy ought not to stay the leisure of dull nature and the formalities of the civil law.”—p. 175, part i.

And is it after making references such as these that Mr. Goode writes to a Bishop venerable in age, and renowned for learning?—

“ My Lord, what object, think you, can be accomplished by your thus exposing yourself in the face of the Church ?” &c.—*Letter*, p. 44.

The following passage is an instance of what I have already stated, in respect of the vehemence with which Bishop Taylor addressed himself to the matter immediately in hand. Having it in view to maintain the importance of Confirmation, he may appear to want precision in his statements in respect of Baptism; but if Mr. Goode had printed Jeremy Taylor's words, instead of . . . , those of his readers who have not access to his larger book, or to Jeremy Taylor's own works, would have known that he was no more depreciating Baptism than was St. James depreciating faith when he affirmed that “ By works a man is justified.”

Jeremy Taylor, quoted by Mr. Goode, (*Letter*, p. 44) :—

“ Although, by the present custom of the Church, we are baptized in our infancy, and do not actually reap that fruit of present pardon which persons of a mature age in the Primitive Church did,

yet we must remember, that there is a Baptism of the Spirit, as well as of water : and when-

Jeremy Taylor's own words :—

“ This consideration I intend should relate TO ALL CHRISTIANS OF THE WORLD; and, although by the present custom of the Church, we are baptized in our infancy, and do not actually reap that fruit of present Pardon which persons of a mature age in the Primitive Church did (for we yet need it not, as we shall when we have past the calen- tures of youth, which was the time in which the wisest of our Fathers in Christ chose for their Bap- tism, as appears in the instance of S. Ambrose, S. Austin, and in several others), yet we must remember, that there is a Baptism of the Spi- rit as well as of water: and when-

ever this happens, whether it be together with that Baptism of water, as usually it was when only men and women of years of discretion were baptized; or whether it be ministered in the rite of Confirmation,

or that, lastly, it be performed by an internal and merely spiritual ministry, when we, by acts of our own election, verify the promise made in Baptism, and so bring back the rite by receiving the effect of Baptism; that is, whenever the 'filth of our flesh is washed away,' and that we have 'the answer of a pure conscience towards God,' which S. Peter affirms to be the true Baptism

then let us look to our standing," &c. — *Life of Christ*, Part 2, § 12, Disc. 9.

N.B. The opposite passage is not given in Mr. Goode's larger book, *neither is the first sentence, which is the key to the whole argument.*

ever this happens, whether it be together with that Baptism of water, as usually it was when only men and women of years of discretion were baptized; or whether it be ministered in the rite of Confirmation, which is an ADMIRABLE SUPPLETORY OF AN EARLY BAPTISM, AND INTENDED BY THE HOLY GHOST FOR A CORROBORATIVE OF BAPTISMAL GRACE, AND A DEFENSATIVE AGAINST DANGER;] or that, lastly, it be performed by an internal and merely spiritual ministry, when we, by acts of our own election, verify the promise made in Baptism, and so bring the rite by receiving the effect of Baptism; that is, whenever the filth of our flesh is washed away, and that we have the answer of a pure conscience towards God, which S. Peter affirms to be the true Baptism, and which, by the purpose and design of God, it is expected we should not defer longer than a great reason or a great necessity enforces; when our sins are first expiated, and the sacrifice and death of Christ is made ours, and we made God's by a more immediate title, (which at some time or other happens to all Christians, that pretend to any hopes of heaven :) then let us look to our standing, and take heed lest we fall.

"When we once have tasted of the heavenly gift, and are made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, that is, when we are redeemed by an actual mercy and present application, which every

Christian that belongs to God is, at some time or other of his life ; then a fall to a deadly crime is highly dangerous, but a relapse into a contrary state is next to desperate.”—*Taylor's Life of Christ*, Part II. ad Sect. xii. Disc. 9.—Of Repentance.

Mr. Goode next sends us to Sermon I. for Whit-Sunday. Why did not Mr. Goode finish the quotation ? it is *ad rem* as drawing a distinction between having been once born of the SPIRIT and now bearing the fruits of the SPIRIT :—

“ They would think the preacher rude, if he should say they are not Christians, they are not within the covenant of the Gospel, but it is certain that the spirit of manifestation is not yet upon them, and that is the first effect of the SPIRIT, whereby we can be called sons of God, or relatives of Christ.

“ If we do not apprehend and greedily suck in the precepts of this holy discipline as aptly as merchants do discourse of gain, or farmers of fair harvests, we have nothing but the name of Christians ; but we are no more such, really, than mandrakes are men, or sponges are living creatures.”

In the *same sermon*, later on, he says :—

“ First, we are enlightened in Baptism, and *by the Spirit of manifestation*, the revelations of the Gospel ; then we relish and taste interior excellences, and we receive the Holy Ghost, *the Spirit of Confirmation*, and he gives us *a taste of the powers of the world to come* ; that is of the great efficacy that is in the article of Eternal life, to persuade us to religion and holy living ; then we feel, that as the belief of that article dwells upon our understanding, and is incorporated into our wills and choice, so we grow powerful to resist sin by the strength of the Spirit, to defy all carnal pleasure, and to suppress and mortify it by the powers of this article : *those are the powers of the world to come*.

The Spirit of God is given to all who truly belong to Christ, as an antidote against sorrows, against impatience, against the evil accidents of the world, and against the oppression and sinking of our spirits under the Cross.

There are in Scripture noted two birthis, beside the natural, to which also by analogy we may add a third.

The *first* is to be born of water and the SPIRIT. It is *ἐν δὲ δύοῖν*—one thing signified by a divided appellative, by two substantives [water and the Spirit] ; that is, *Spiritus aqueus*—the SPIRIT moving upon the waters of Baptism.”—*Sermon I. vol. ii. p. 15.* London, 1817.

Thus it will be seen that Bishop Taylor, though he writes unguardedly; yet, when he is fairly compared with himself, he is in no wise inconsistent with catholic verity. It is acquaintance with writings such as his, and knowledge of the general tendency of human nature to exaggerate the particular point which is the subject of defence, which makes us hope that many whose leading idea is the turning to God of careless Christians, do on that account use language in respect of conversion which is more inconsistent than they intend it to be with the teaching of Holy Scripture in respect of the ordinary beginnings of the new life. And if we could find in Mr. Gorham, or in Mr. Goode, strong statements of the true doctrine, such as Jeremy Taylor's, when writing expressly on that doctrine, we should not quarrel with their incidental use of expressions such as those which have been alleged from this Bishop's writings in defence of their opinions.

The next authority in question is the great Bishop Pearson, of whom the learned Dr. Bentley tells us, "that the very dust of his writings is gold." If Mr. Goode can get this great and learned expositor of the Creed on his side, he then may indeed think that he has made out a case which requires some serious attention; but if Jeremy Taylor fails him, he may be sure Bishop PEARSON will not support him. This great man is cited to vindicate the new theory of charitable presumption in matters where God has spoken plainly and fully.

The Bishop of Exeter thus states the manner in which he is cited.—*Bishop of Exeter's Letter*, pp. 42, 43.

Mr. Goode thus states the manner in which the Bishop of Exeter has spoken *in re*.—*Mr. Goode's Letter*, pp. 51, 52.

"The first is a greater than any of the very great men to whom you have before appealed—*Bishop Pearson*, the most judicious, the most

"The first quotation is the following from Bishop Pearson:—'When the means are used, without something appearing to the con-

accurate, and one of the most learned, of all the theologians of whom our Church can boast. He says what you cite; but he says it of adults [and of the actual state of adults whose lives are before the world]. His words are these:— ‘When the means are used, without something appearing to the contrary, we ought to presume of the good effect.’ He says nothing of infants *here*; nothing of the effect of Baptism to them.”

trary, we ought to presume of the good effect.’ On this your Lordship exclaims—‘He says it of adults

 He says nothing of infants *here*; nothing of the effect of Baptism to them.”

And then, having thus left out the few words which showed that the Bishop of Exeter did not mean that Bishop Pearson was not speaking of those who might have been baptized in infancy, though he was clearly speaking of those no longer infants, Mr. Goode proceeds in the following strain:—

“I beg to ask where your Lordship picked up this piece of information? Are we to receive it upon your *ipse dixi*? Mark the position in which you leave Bishop Pearson—that in a church where all, with scarcely the exception of one in five thousand, receive Baptism in their infancy, he meant to limit what he said generally about baptized persons to those cases which *hardly ever occur* (sic)? Truly, a very reasonable hypothesis! But my Lord, we shall find more to our purpose in the context of these words.”—*Letter*, p. 51.

If Mr. Goode would have printed the Bishop’s words—“and of the actual state of adults whose lives are before the world,” he would have helped his readers to see that his Lordship “*picked up*” (!) “this piece of information” from Bishop Pearson’s words which Mr. Goode dismisses with an &c. I will print them *in extenso* from the point at which Mr. Goode recedes from them:—

“Secondly, in respect of their conversation, for as He which hath called them is holy, so are they holy in all manner of conversation: adding to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly-kindness, and to brotherly-kindness charity, that they may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Such persons, then, as are called by a holy calling, and not disobedient unto it ; such as are endued with a holy Faith, and purified thereby ; such as are sanctified by the Holy Spirit of God, and by virtue thereof do lead a holy life, perfecting holiness in the fear of God ; such persons, I say, are really and truly saints ; and being of the Church of Christ (as all such now must of necessity be), are the proper subject of this part of the Article, the Communion of Saints, as it is added to the former, the Holy Catholic Church.”—*Pearson on the Creed. Art. IX.* p. 354.

Now, what “*conversation*” — what “*obedience to a holy calling*” — what “*perfecting of holiness in the fear of God*” — can infants evidence ? Is it not clear, as the Bishop says, that Bishop Pearson is speaking “*of the actual state of adults whose lives are before the world?*” We are thus saved giving serious notice to Mr. Goode’s sneers about the numbers baptized as adults, compared with those baptized in infancy, seeing that, whether baptized as infants or as adults, they were adults when Bishop Pearson was speaking of their spiritual condition. If it were otherwise, Mr. Goode might perhaps be reminded that as Bishop Pearson published the first edition of his “*Exposition of the Creed*” in 1659, and the growth of Anabaptism had been so great as to render it necessary to add the “*office for the Baptism of adults*” to the Prayer Book in 1662, the question of the Baptism of adults might even be more in the mind of one of the parties at the Savoy Conference, and the Divine chosen to present the Prolocutor of the Lower House to the Upper House of the subsequent Convocation, than Mr. Goode imagines. Be this as it may, the passage as it stands is *nihil ad rem* to the question of the effect of lawful Baptism in the case of our infant children. What Pearson did hold and teach on this subject, I have already intimated in the passage in which he deals with Mr. Gorham’s doctrine as that of Socinus. But it may be well to add one or two passages from that noble “*storehouse and armoury of the well-furnished theological student,*” from which the extract just dismissed as irrelevant is made.

In the article on the Holy Catholic Church we read :—

“ Thirdly, many persons and churches, howsoever distinguished by time or place, are considered as one Church, because they acknowledge and receive the same Sacraments, the signs and the badges of the people of God. When the Apostles were sent to found and build the Church, they received the commission ‘ Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ Now as there is but one Lord, and one Faith, so also is there but one Baptism ; and consequently they which are admitted to it, in receiving it are one. Again, at the institution of the Lord’s Supper, Christ commanded, saying, ‘ Eat ye all of this, drink ye all of this,’ and all by communicating of one, became as to that communication one. For we being many are one bread, and one body ; for we are all partakers of that one bread.

“ As therefore the Israelites were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, and thereby appeared to be one people of God ; so all believing persons and all Churches congregated in the name of Christ, washed in the same laver of Regeneration, eating of the same bread, and drinking of the same cup, are united in the same cognisance, and so known to be the same Church. And this is the unity of the Sacraments.”—*Art. IX. The Holy Catholic Church, p. 340.*

But that Mr. Goode may be brought to see how idle it is to quote Pearson on his side, I will once again cite this great authority, to tell him that the theory which he has now propounded is that by which “doubting and fluctuating Socinus” “in vain doth” “endeavour to evacuate the evidence of the Scripture,” (Acts ii. 38,) which shows that “the benefit” of the ordinance of Baptism “IS REMISSION OF SINS.”

“ First, it is certain that Forgiveness of Sins was promised to all who were baptized in the name of Christ ; and it cannot be doubted but all persons who did perform all things necessary to the receiving the Ordinance of Baptism, did also receive the BENEFIT OF THAT ORDINANCE, WHICH IS REMISSION OF SINS. John did baptize in the wilderness, and preach the Baptism of Repentance for the Remission of Sins. And St. Peter made this the exhortation of his first sermon, ‘ Repent and be baptized every one of you, in the name of Jesus Christ for the Remission of Sins.’ In vain doth doubting and fluctuating Socinus endeavour to evacuate the evidence of this Scripture ; attributing the Remission either to Repentance, without consideration

of Baptism, or else to the public profession of Faith made in Baptism ; OR IF ANYTHING MUST BE ATTRIBUTED TO BAPTISM ITSELF, IT MUST BE NOTHING BUT A DECLARATION OF SUCH REMISSION. For how will these SHIFTS agree with that which Ananias said unto Saul, without any mention either of Repentance or Confession—Arise and be baptized, and wash away thy sins—and that which St. Paul, who was so baptized, hath taught us concerning the Church, that Christ doth sanctify and cleanse it with the washing of water? It is therefore sufficiently certain, that Baptism as it was instituted by Christ, after the pre-administration of St. John, wheresoever it was received with all qualifications necessary in the person accepting, and conferred with all things necessary to be performed by the person administering, was most infallibly efficacious as to this particular, that is, to the Remission of all Sins committed before the Administration of this Sacrament.”—*Pearson on the Creed, Art. X. The Forgiveness of Sins*, p. 368.

And that we not only receive remission of sins in Baptism, but also that filial condition which is the assurance of mercy, even a relation of forgiveness—for future post-baptismal falls, is thus set forth :—

“ As those which are received into the Church by the Sacrament of Baptism, receive the Remission of their Sins, of which they were guilty before they were baptized : so, after they are thus made members of the Church, they receive Remission of their future sins by their Repentance. Christ, who hath left us a pattern of Prayer, hath thereby taught us for ever to implore and beg the Forgiveness of our Sins ; that as we through the frailty of our nature are always subject unto sin, so we should always exercise the acts of Repentance, and for ever seek the favour of God. This then is the comfort of the Gospel, that as it discovereth sin within us, so it propoundeth a remedy unto us. While we are in this life encompassed with flesh, while the allurements of the world, while the stratagems of Satan, while the infirmities and corruptions of our nature betray us to the transgression of the Law of God, we are always subject to offend, (from whence whosoever saith that he hath no sin is a liar, contradicting himself, and contracting iniquity by pretending innocency,) and so long as we can offend, so long we may apply ourselves unto God by Repentance, and be renewed by His Grace, and pardoned by His Mercy.

“ And therefore the Church of God, in which Remission of Sin is preached, doth not only promise it at first by the Laver of Regeneration, but afterwards, also, upon the Virtue of Repentance, and to deny the Church this power of Absolution is the heresy of Novatian.”—*Art. Forgiveness of Sins*, p. 368.

And the entire article is thus summed up :—

“GOD, who was by our sins offended, became reconciled, and being so, took off our obligation to, eternal punishment, which is the guilt of our sins, and appointed in the Church of *Christ* the Sacrament of Baptism for the first remission, and repentance for the constant forgiveness of all following trespasses. And thus *I believe in the forgiveness of sins.*”—*Art. X., p. 370, Fol. Ed. 1704.*

And lest it should be said that Pearson excludes infants from the universal application of this remission of sins in Baptism, because he speaks of “*all the qualifications necessary in the person accepting*”—(though even with these, Mr. Gorham will not attribute any regenerating or adopting grace to God in Baptism, nor Mr. Goode allow that there is more than a “making over,” “shift” of “nothing but a declaration of such remission),” let us just see who it is that Bishop Pearson considers to have *all the qualifications necessary*.

We find that Pearson was one of three divines “to whom the revision of all the additions and amendments” in the Book of Common Prayer “was committed, in order to its being received and subscribed to by the members of both houses, which was done Dec. 20, 1661.” This was the Book subsequently authorised in 1662, and is the form in which we at present have it. In this book for the first time was inserted the office for the Baptism of those of riper years. Whenever practicable, this office corresponds with that for the Baptism of infants; and wherever alterations occur, they may be expected to be such as are rendered necessary by the difference of circumstances under which infants and adults come to Baptism: and thus we shall be able to determine what qualifications are required to be present in the one which are not expected in the other, what benefits are to be expected in the one case which do not accrue in the other. Let us then, though rather more than is necessary to our immediate purpose, as to Pearson’s views, here make a comparison of the two services, which will be of authority as regards the general question.

First, as to the care to be had about those to be baptized. As respects infants—Parents are to be admonished, “not to defer the Baptism of their children longer than the first or second Sunday next after birth, or other holy day falling between.” A clear testimony to the fact that innocency from actual sins is that to which CHRIST has regard in His loving-mercy towards infants, allowing them to come to His Holy Baptism.

As regards notice, the directions are as follows :—

BAPTISM OF INFANTS.

“When there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font, (which is then to be filled with pure Water), and standing there shall say . . .”

N.B. Here the notice has evidently reference to all things being in readiness.

BAPTISM OF ADULTS.

“When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons: that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.

“And *if they shall be found fit*, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, &c.”

N.B. Here the inquiries and preparations are ordered to secure *right reception*, which is taken for granted in case of infants.

The exhortations differ in the opening sentences :—

INFANTS.

“Dearly beloved, forasmuch as all men are conceived and born

ADULTS.

“Dearly beloved, forasmuch as all men are conceived and born

in sin; and that our Saviour Christ saith, ‘None can enter into the kingdom’”

in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, ‘None can enter into the kingdom’”

From which we gather that Infants come to have the sin pardoned in which they were conceived and born; while adults seek also the blessing of pardon for the “many actual sins” which they commit who “are in the flesh.” In each case coming to Baptism is to take from a fleshly to a spiritual condition: and thus the prayers—for the sanctification of the water—are the same, with one exception. Whereas in the office for infants, our Lord is said by His Baptism to have “sanctified water,” &c.; in the other office, He is said to have done the like to “the *element* of water,” an insertion rendered necessary by the growth of anabaptism, and the scandalous glosses of the Quakers, Socinians, and Calvinists, as to water not being water, to which I have called attention already in an extract from Calvin himself, and which the learned Charles Leslie was so successful in exposing at a subsequent period. The prayer for the full reception of the blessings of the Sacrament is in each case the same. The words of the Gospel are, as might be expected, different,—that for infants simply sets forth the gracious promise, that such may be brought to Him; that for adults proves the Church to interpret our Lord’s conversation with Nicodemus of Baptism, as the Communion Service shows us, that John vi. is to be interpreted of the Eucharist. The exhortations founded upon these are in like manner different. That for infants sets forth that, as being innocent from actual sin, they are admissible to the Sacrament in which original sin is washed away, and that the bringing of infants to Baptism is a charitable work, favourably allowed of God. The exhortation for adults first con-

cerns itself with affirming the *great necessity* of the Sacrament where it can be had; it shows this from our Lord's words to Nicodemus, from the preaching of St. Peter, recorded in the Acts, and from the testimony of the same Apostle in another place, *i. e.* one of his Epistles. And now, observe how differently the Church feels as to the certain effects of the Sacrament in the two cases :

INFANTS.

“Doubt ye not, therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.”

ADULTS.

“Doubt ye not, therefore, but earnestly believe, that he will favourably receive *these* present *persons*, TRULY REPENTING, AND COMING UNTO HIM BY FAITH; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.”

Thus, in the judgment of Bishop Pearson and his co-adjutors, “all the qualifications necessary” in infants are their innocency of actual sin, in connexion with the LORD'S gracious promise; but adults must come TRULY REPENTING AND BY FAITH. Nothing can be more conclusive. Engaged in reviewing a newly compiled office, the words of the old are allowed by them, because adapted to the different circumstances of the recipients of the new office. And although it is felt that they cannot bid the congregation *not doubt but earnestly believe*, that God will under all circumstances receive those capable of actual sin, favourably; and it is therefore added, that they must be truly repenting and coming unto HIM by faith: yet, at the same time, there is no alteration made in this particular in the existing Prayer Book—albeit, above 600 alterations were at this time introduced in its different parts, but it is still unhesitatingly declared of ALL INFANTS that God will give them spiritual

regeneration, that blessing being a *present title* to God's favour here and hereafter.*

Now, but for the insertion of these words, the whole remaining part of the office would have required alteration. As it is, the charity which thinketh no evil is required to affirm of those whose hearts it cannot search, not only that, avowing as they do their repentance and faith under inquiries and tests calculated to probe their sincerity, they are regenerate persons, but also to pray that they may lead the remainder of their life according to the beginning which belongs to Baptism rightly received. Nor let Mr. Goode answer that this is exactly what is alleged concerning the Baptism of Infants. It is the introduction of the qualification of repentance and faith in the case of adults, which supplies an element of uncertainty in that case which does not find a place in respect of infants. All "the qualifications necessary in their case are, that they should be brought to Baptism, but adults must come with true repentance and faith." And whatever Mr. Goode may think, this does require "serious refutation."†

Let us not, then, have again to show that Bishop Pearson is doubtful of the certain efficacy of Baptism in the case of infants, because he admits that in the case of adults baptized in infancy, something may appear which shows that the good effects of a past time do not continue.

And here it may be convenient to say, in reference to Mr. Goode's allusion to the Savoy Conference, (*Letter*, p. 56,)

* In his larger work, Mr. Goode claims (p. 424) that nothing shall be thought to be asserted positively here in respect of even infants, because of the mention of the gift of eternal life. One would have thought the answer of the Catechism—"Wherein I was MADE a member of CHRIST, the child of God, AND AN INHERITOR OF THE KINGDOM OF HEAVEN," would be enough to show that this is the *giving* the blessing of eternal life and making him partaker of his everlasting kingdom, just as the apostle speaks of our being already seated together with CHRIST in heavenly places.

† Effects of Infant Baptism, p. 425.

that it does not follow that because the divines at that conference accepted a charitable construction of language, which is clearly hypothetical in its circumstances, that the same rule is therefore applicable to cases where what is in question is not man's sincerity but God's truthfulness. When there is no uncertainty, as in the case of infants, who differ not one from another, then the "plain sense" as Hooker says, must stand; but when there is a doubt arising out of the possible hypocrisy of those who yet profess to come with repentance and faith, then of necessity positive statements are to that extent contingent on the premises upon which they follow. There can be no doubt as to what was understood at the time upon this point. Dr. Cardwell shall tell us what was done at the last review in this matter, and how it was regarded by the parties to whose views concession was denied:—

"A new office was appointed for the 'Baptism of such as are of riper years;' and some alterations made in the other offices of Baptism. The preface to Confirmation was curtailed, and the clause respecting the undoubted salvation* of Baptized infants dying before the commission of actual sin, was placed after the office for Infant Baptism."—*Cardwell Confer. Oxford, 1841. p. 383.*

We now come to notice the great advantage which Mr. Goode takes of an error into which the Bishop had been led in respect of the number of editions of Bullinger's Decades; and although his Lordship published within two or three days of the appearance of the letter, a P. S. abating whatsoever of force his argument might receive from this part of his statement, had it been accurate, Mr. Goode

* "This was one of the greatest grievances complained of by the Dissenters, being, as they said, a declaration that that is certain by God's word, which at best can only be proved as a probable deduction from it. Baxter was so inexorable on this point, as to maintain, 'That of the forty sinful terms for a communion with the Church party, if thirty-nine were taken away, and only that rubric, concerning the salvation of infants dying shortly after their Baptism, were continued, yet THEY COULD NOT CONFORM.'"—*Long's Vox Cleri, an. 1690, p. 18.*

ignores the existence of this P. S., except in the last page of his work, although he does not pretend that his remarks on that subject were printed when that P. S. appeared.

It is easy to understand the pertinacity with which Mr. Goode endeavours to maintain the authority of this work: but those who have tested the value to be attached to his citation of authorities, will not be misled by the array of statistics by which he seeks to identify the doctrine of Bullinger with that of the Church of England. We are fresh from witnessing Mr. Goode call into court an Archbishop, two Bishops, and a Presbyter, as holding views correspondent to those of Mr. Gorham, and we have seen how the case breaks down in the hands of his own witnesses. The Archbishop refuses to acknowledge the offspring imputed to him. The Bishops and the Presbyter indignantly repudiate all respect for the party whose character it was hoped they would establish as irreproachable. They claim to be judged by what they have uniformly taught, and in their behalf it is urged that they be not held responsible for the language of an adversary whom they quote to refute it—that they be not made to speak of Regeneration when their argument is of Sanctification, and that they be not required to give up that which they have maintained dogmatically and controversially, because, by a garbling of their writings, they be made to appear to speak incidentally that which is not agreeable to their formal doctrine. But though Jewell, as we shall see directly, has been misrepresented—Hooker misquoted—Taylor perverted—and Usher personated—yet mayhap somewhat may become of Bullinger. He it seems was at one time “required to be studied in our Church,” and that he was Zuinglian enough to empty Christ’s Sacraments of their grace and make them mere declaratory signs, is, alas! too true. But how is it sought to prove this? We are told that an “order” was enforced by Whitgift, “whereby every minister under the degree of Master of Arts was required to take

for his model the decades of Bullinger, as presented by the Queen and Upper House of Convocation." Now the University of Cambridge requires "Paley's Moral Philosophy" to be *studied*. Is it thereby implied that the University adopts all the miserable paltering with high principles which is to be found in that book—or would have all its moral *dicta* to be taken for certain truth? Many of our Bishops used to require Tomline's Introduction to the Study of Holy Scripture, and his Treatise on the Articles, to be studied by Candidates for Holy Orders. Others would require Bridge's Christian Ministry; and I have heard, within the last few months, of the Zurich Letters being made a *sine quâ non* under similar circumstances. But was it thereby implied that such "assent and consent" (as is required for the doctrine taught in the Book of Common Prayer from every minister of the Church,) was given to every doctrine therein contained? Nay, if every Bishop on the Bench "enforced" an order agreed upon by and among themselves, that every Candidate for the Ministry should in future study Mr. Goode's "Effects of Infant Baptism," I would still ask, would this imply that the Church of God in these realms required such doctrine as is therein contained "to be studied" as CERTAIN TRUTH? No, even though a Prime Minister should advise the Crown to lend that book its Royal sanction, it could not therefore be that the Church of England received and taught that doctrine, unless her whole Convocation in lawful synod assembled enacted it. No doctrine can be enforced on the Church of CHRIST in this land without the assent of the Lower House of Convocation, as well as the assent of the Queen and of the Upper House. There is sufficient parallel between the constitution of the two Houses of Convocation in matters of the spirituality, and that of the two Houses of Parliament in the general affairs of the realm, to justify me in asking Mr. Goode, what would be thought of an order

made and enforced by the Queen and House of Lords, and carried out by the Prime Minister irrespective of the House of Commons? And yet this order would have as much civil force as the order he finds in the State Paper Office has ecclesiastical authority.

But, after all, what does this order "require?" It says that "every minister under," &c., "was required to study and *take for his model* the Decades of Bullinger." What does that mean? his model for what? His sermons? The "minister" to whom this refers was not allowed to preach any. His doctrine? This could not be. The Articles and formularies had already decided the true doctrine of the Church of England, which was agreeable to God's Word. But let us see if there is not an account of this matter more agreeable to the honesty of those by whom this order was enforced, than that given by Mr. Goode. Every reader of English history is fully aware of Elizabeth's determination to put down every tendency to the growing Puritanism of the day, and well was she seconded by Whitgift.*

Amongst other things put down by the Queen were the "Prophesyings." As an evident substitute for these in 1585, "certain orders for the increase of learning in the *unlearned* sort of ministers" were brought forward, "but it does not appear, nor is it probable that they were generally adopted."† The *Second Order* was to this effect—"The ordinary of the place shall assign unto such as are not Masters of Art, or Preachers, one chapter at the least, of the Old and New Testament every week, to be diligently studied upon by them in such sort, as they be able to make accompte of the principall contents thereof in Latten, and bring notes in Latten, collected out of the same;" and for

* Hallam, Vol. i. p. 269, *et seq.* Collier, Vol. vi. 519, *et seq.* Cardwell, &c. &c.

† Cardwell's Doc. Ann. Vol. ii. pp. 21, 22.

the due execution of the said order, it was further declared in the *Fifth Order*, “that the ordinary shall examine himself, or by some *learned* PREACHER call them to accompte for their *exercises* every quarter, and shall *examine* them also att their synods and visitations, how they have profited,” &c. This *Fifth Order* gives us a direct clue to the object which was aimed at. These “ministers” were preparing themselves gradually under the direction of some more learned men, by a course of study, for higher duties. We have seen, however, that these “orders” were not generally adopted, and so in 1586, the Archbishop of Canterbury introduced into the *Upper House of Convocation* certain “Orders for the better *increase of learning* in the *inferior* ministers, and *for more diligent preaching*” (this last part having reference to the licensed preachers, which these “ministers” were not) and “catechising.”

We have already shown, that as orders *binding on the Church*, they were null and void. We learn from Dean Jackson, that certain writers were made use of in his time as being most conformable to the Book of Homilies, and he mentions Bullinger; and, therefore, it may be well to inquire whether, even if the appointment to study them was binding upon the clergy, they could in any way affect the doctrine and teaching of the Church. The reference I have just made shows that they were only used so far forth as they were agreeable to the Book of Homilies. The doctrine of the Book of Homilies on this question we have already seen, and therefore Bullinger’s views of Baptism, contradicting those set forth in the Homilies, the “Learned Preacher”—under whose direction these unlearned ministers had to study so as “not to swerve” from the doctrine thus set forth by these writers conformable to the Book of Homilies, but for the most part to translate—surely would require them to reject Bullinger’s doctrine in so far as it contradicted the Church’s doctrine. This is evident from the Orders themselves. In the First

Order it is required that “every minister having cure, and being under the degree of Master of Arts and Batchelor of Law, and *not licensed to be a public preacher*, shall provide Bullinger’s Decads in Latin or English, and shall every weeke read over one sermon in the said Decads, and *note* likewise the *chief matters* contained in the said paper, and shall once in every quarter shewe his said note to some preacher nere adjoyninge to be assigned for that purpose.” The *Second Order* is for the appointing of “*grave and learned preachers*,” to “examine the diligence and view the notes of the said ministers.” Now what *do* these “orders” of which so much is made, prove? Without a shadow of doubt, *one fact*, very different from what is intended by Mr. Goode. It is *this*—that Bullinger’s Decades were set forth to be studied for their learning, and their information. They could have no dogmatic *authority*. They were to be read, studied, “*noted*,” and shown to a learned preacher—one selected for gravity and learning, for his approval (just as a Thesis would now be to a College tutor); not to be preached or taught by the said ministers, they not having function therein, but simply and entirely as “*exercises*.” The *Eighth Order* prescribes that the “*exercises above written, and no other, shall be henceforth publickly or privately used within anie part of this province;*” but it is quite evident that this could not apply to the teaching or preaching of them by the “*ministers*,” as none could *preach* but “*licensed preachers*,” selected for gravity and learning; and all that the “*ministers*” were permitted to do “*after examination and tryall*” was “*to expound*” the “*pointes of the catechisme onlie with the additions*,” “*and this not until they shall be meete to be by the Bishop tolerated, or authenticallie licensed to preach*” (*Order Fourth*).

The whole Orders plainly prove that great care was taken to guard against unlearned men undertaking to teach erroneous doctrine. Had Bullinger’s sermons been ap-

proved and licensed to be “*used*” as sermons, some argument might have been built upon it in the direction Mr. Goode desires. But so far from this being the case, we find that this book upon which so much stress has been laid was set forth by the *Upper* House of Convocation, to be used as a book from which “notes” may be taken by the *unlearned*; but so careful were the Bishops, that they further ordered that these “notes” should be subjected to careful examination of “grave and learned” persons *licensed* for that purpose.

And this conclusion well agrees with the fact that the learned Bishop Barlow, in his Directions to a Young Divine; omits all mention of Bullinger from a list of authors* which he names as those whose writings furnish helps to know the true meaning of our authoritative documents; and certainly among those authoritative documents there is no place given to Bullinger’s Decades. Let us, then, hear no more of Bullinger’s doctrine as authoritative Anglican doctrine, on grounds which would, as the learned advocate in the cause observed, abundantly justify the assertion that the Church of England certified the falsehoods in Foxe’s Book of Martyrs.†

Lord Campbell, in the hearing of the cause, remarked, that Foxe had never been considered other than as a history. And so say we, Bullinger’s Decades have never been considered as manuals of doctrine, but rather as a *fasciculus* of learned *theses*, forming an excellent model for imitation in respect of their method and learning, and to be translated as they stood, so far forth as they might agree with the Church’s authorised doctrine; and of this “grave and learned preachers” were to be the judges, it being their business to look over the “exercises” made from these Decades.

* “Cranmer, Bucer, Pet. Martyr, Jewell, Reynolds, Whitgift, Bancroft, Hooker, Joh. White, Davenant, Abbot, Crakanthorp, Field, Laud, Chillingworth.”

† Badeley’s Speech, pp. 179, *et seq.*

So much for the ado which has been made about Bullinger. Mr. Goode's next authority, Bishop Carleton, I have considered in a pamphlet* which I have already published on this subject. I therefore now address myself to Mr. Goode's assertion (p. 45).

"For a long period after the Reformation, you have not a single witness that you can lean upon in our Church. And even when the current of theology among us began to change in Laud's time, so entirely different were even Laud's views from those of your Lordship, as to the character of such doctrine as that of Mr. Gorham, that he not only made no opposition to the promotion in the Church of men holding it, but actually recommended them for the Episcopal office."—*Letter*, p. 49.

At a subsequent page of Mr. Goode's Letter, he quotes Mr. Maskell in support of his views: it is beside my present purpose to state my opinion of Mr. Maskell's change of view on this matter, further than to say that there is something very amusing in the way in which writers, having given to the world arguments in favour of specific views, at a later period of their career, quietly deny their conclusions, but wholly ignore the arguments by which themselves had established those conclusions. If Mr. Goode thinks he can claim Mr. Maskell, he is welcome to whatsoever of support his later works may afford him; but I believe Mr. Maskell is returning to old associations, in thinking that the Puritan view is the view of the Church of England. Be this as it may, let us see what comes of Mr. Maskell's assertion that—

"the Elizabethan age is the age of the present Prayer Book in its chief particulars and of the book of Homilies and of the XXXIX. Articles, and that, without two exceptions, all the Divines, Bishops, and Archbishops, taught doctrines inconsistent with the true doctrine of Baptism."

Now, what is the fact with respect to the Prayer Book

* "Words of Common Sense for Common People." Masters: London.

being the work of the Elizabethan age? In the reign of Henry VIII., sundry Liturgical works appeared. Edward VI., on his accession, issued orders for the arranging "an uniform order of Communion, according to the Order of Scripture and THE USE OF THE PRIMITIVE CHURCH." This service was set forth in English, and had added to it offices for Sundays and Holy Days, for Baptism, Confirmation, Burial of the Dead, and other special occasions. This was the *first* Book of Edward. It was then changed in form, and the Book so altered was called the second Book of Edward VI. It did not, however, continue long in uninterrupted use. Queen Mary set on foot her cruel persecutions, and abrogated the laws by which it was enjoined. Being suppressed during this reign, it was, however, restored, with very slight alterations, at the accession of Queen Elizabeth; and during her reign it remained, with these exceptions, intact. Thus, then, whatever might be the Calvinism of the Elizabethan divines, their peculiarities did not reach to the Prayer Book. Neither did the Articles bear the impress of what is alleged to be the bias of their minds; for when, in the early part of the reign of King James, an attempt was made to force on these views, this effort took the form of a desire to add to the Articles of the Church. The attempt was unsuccessful. The Royal declaration required a "plain and full meaning" to be given to the Articles, and no change was permitted in the Prayer Book. Then ensued the lawlessness of the Great Rebellion, when the Book of Common Prayer was superseded, though not by due force of law. Nor was it until after the Savoy Conference, nor without "great diligence" subsequently, on the part of the Convocation, which held many sessions on this very matter, and made modifications more or less important, that our Prayer Book reached its present shape. But on the 20th of December, 1661, the work was brought to an end, and in 1662 it became the law of this Church and realm.

Now, it is manifestly absurd to assert that the private opinions of the Elizabethan Divines are to be the rule for interpreting the statements of the Prayer Book. Among its original framers were Cranmer and Ridley, martyrs; and those who imposed it upon us in its present shape, were those whom Mr. Goode so often excepts to as the Laudian Divines. But I altogether reclaim against public documents having coactive legal efficacy being interpreted by any other intention of their framers than that which obviously appears in immediate connexion with the documents themselves. Who would think it just to interpret a statute against gambling, by the known habits of certain members of Parliament who were privy to the passing of the Bill? The Prayer Book must be judged by its own statements, and it must be made consistent with itself, assistance herein being accepted from all those documents which have more or less official connexion with any changes which may have been from time to time introduced. And while the opinions of Cranmer and Ridley may be of importance, those of Prideaux and Carleton cannot; but the documents which really are of value are records such as those of the Savoy Conference.

But what is the force of the main objection alleged—viz. that for a considerable time after the Reformation no writer is found to advocate the Church doctrine, or, as Mr. Maskell states it, with somewhat more of precision, that this is so with not two exceptions, and that in some cases the same writer, in the same work, may be found to state the sound doctrine broadly in one place, and to modify it or contradict it in another?

Granting for the moment that this were so, what does it prove? Is it conclusive to show that the doctrine of Regeneration in Holy Baptism was not acknowledged as the doctrine of the Prayer Book, and that it was not held and taught in the English Church? Assuredly not. It might as well be inferred from the absence of any present contro-

versy on the Nestorian heresy, that the proper Godhead of the Son of Mary is not received and held: or, it might be but too easy to find in our theological writers statements of a Sabellian or a Pantheistic character, and to argue thence that we had deliberately resigned our conscious adherence to the Athanasian verities. Reference to statements combating these views would of course be a more satisfactory evidence that this charge against the Church was not well founded; but the necessity of having such statements to which to refer, would depend much upon the general prevalence of the errors; for it would be this general prevalence which would call forth a vindication of the truths assailed. Or, because controversy has not yet become rife on the Divine inspiration of Holy Scripture, because as yet that is a truth which we receive as a starting-point, and a foundation on which to build other doctrines, would an historian of these times be justified in saying that the Church of England does not teach that the canon of Scripture is sacred and inspired? It must be remembered that the subjects of controversy are continually changing. The point of defence is not chosen by the Apologist, but by the Assailant. It is no concern of the divine to defend in controversial phraseology that which nobody denies or questions. And if in maintaining kindred truths against current objections, he but incidentally mentions another truth subsequently called into question, such incidental mention is sufficient evidence of the general acceptance of that truth at the time it is in this manner alluded to. And if it can be shown that parties desiring to hold specific opinions not in harmony with the traditional theology, are driven to make a schism in consequence of the peculiarity of their views for which there is neither room nor sympathy in the Church, then it would seem to be unquestioned that the doctrine which is denied, or so differently held as to make schism necessary, must in a form different from the gloss or opposite to the denial, be

held by the Church from which separation is made. Now, applying these tests of incidental mention and of express denial, and partial rejection, to the doctrine of Baptismal Regeneration, it will be abundantly clear that it has been continuously and consciously the doctrine of the Church from the time of the Reformation downwards. He who had "disputed with great exactness,"* and had helped to settle our present Prayer Book, is our witness that it is Faustus Socinus who holds Baptism to be a mere declaratory ordinance technically and formally making over that which has been already given by Repentance, or Faith, or in some other manner. Bishop Barlow, in stating the points of difference between the Socinians and others, on the one hand, and the Reformed Church and Romish divines, on the other,† gives us the following propositions, the one affirmed, the other denied by the Socinians, in the places referred to in the opposite column:—

Qu. 10.—An Baptismus sit solum signum exterius ET AD REGENERATIONEM NIHIL CONDUCENS.—*Aff.*

Qu. 24.—An infantes sunt baptizandi.—*Neg.*

Qu. 10.—Catech. Racov. de Prophetico Christi munere, c. 4, p. 197. Instit. Brev. c. 17. Soc. in Ep. 3, ad Matt. Raderium, p. 127, 128.

Qu. 24.—Cat. Rac. de Prophetico Christi munere c. 4. De Baptismo, p. 145, 146. Institut. Brevis. c. 17. De Baptismo, p. 52.

Now, although this Catechism be not a definitively authoritative document of the Socinians, and was never accepted by them as a sufficient confession of their meagre faith, yet it is quite clear, that this robbing the sacraments of grace, and this denial of Regeneration to Baptism, and this withholding of Baptism from infants, on account of its want of sacramental efficacy, were points of Socinian doctrine, and in the

* Collier, vol. viii. p. 442.

† "Syllabus questionum præcipuarum, quæ inter Socinianos, reliquosque; Ecclesiæ reformatæ simulac Pontificiæ Theologos ventilantur."—*Remains*, p. 73: Ed. 1693.

recognition of the questions involved, as points on which the impugnors could and would be met alike by the Reformed Church and the divines of Rome, we see exactly that testimony to the prevalence of true doctrine which it is now sought to ignore.

Precisely to the same point is the rise of the sect of Anti-Pædobaptists. It is no concern of mine now to enter into the peculiarities which distinguish the General from the Particular Baptists; it is enough for me to call attention to the fact, that certain persons attaching great efficacy to Baptism, and, in one of their divisions, having no repugnance to its repetition, but maintaining, that, in order to its efficacy, there must be previous actual faith and repentance and conscious acceptance of the Redeemer as an act of interior faith, became, in consequence of these opinions, a sect in schism from the Church. Now, they had no need to separate unless the Church held Baptismal Regeneration. If it had happened that Mr. Gorham's theory had been elaborated and accepted as the Anglican theory of Baptism, then it need have occasioned the teacher of the Anti-Pædobaptist doctrines no concern that his child was baptized in infancy, the grace not being tied to the rite, he would have had only to accommodate his theory to the "*before, in, or after*" formula, and he could have had no plea for separation. But he did separate, because both he and the Church held, that great grace is given in and by Baptism; but the Church taught, and he refused to believe, that infants are capable and permitted recipients of that grace. Baptism was clearly held by the Church to bestow what Divines call *χαρακτήρ*, in other words, an indelible idiosyncrasy, or personality, such as birth alone can give; and, hence, the schismatic position resulting from the heresy of the Donatists and Novatians in early times, and of the Anti-Pædobaptists in a later age. Believing as this last-mentioned sect do of their Baptism, it is plain, that they did not

allege that the Church held inadequately of the grace of this Holy Sacrament; but they thought it mockery, and worse, to suppose that such grace could be given to infants. And so in like manner in all the passages with which the writings of Cranmer, and Jewell, and Ridley, abound, it is manifest that the grace of Baptism was a ruled and unquestioned thing; and from the very greatness of this grace, while yet it was not alleged that the substance of the water was really changed into blood, they argued in answer to the Popish encroachments in respect of the other sacrament.

And what are the real facts of the case? The offices in the Book of Common Prayer *unequivocally* assert a truth which *univocally* had been asserted from the days of the Apostles to the Reformation. Disputes there had been—as to the time of Baptism: the administrators of Baptism: the repetition of Baptism: the sacredness of Baptism, as that in which the Holy Ghost was so awfully given, that sins after Baptism were excluded from forgiveness:—but never had it been gainsaid, that Baptism gives us the relation of sons to God, by making us members of Christ, and then consigning to us the kingdom of heaven in expectancy. The offices which assert the doctrine had been subjected to the fiercest opposition from those who could not conform to a Church which would not evacuate Christ's sacraments of grace. But there they stood, and stand unchanged and undiluted in their maintenance of this cardinal verity. There were reviews and alterations, there were modifications even on this very point of speaking positively where there was only warrant for an hypothetical declaration. Thus the Book of 1559 had spoken with apparent certainty of the state of each person buried, and this seeming judgment was omitted in the Book of 1662.

1559.

“That we, *with this our brother, and all other* departed in the true faith of thy holy name,” &c.

1662.

“That we, *with all those that are* departed in the true faith,” &c.

But where is there any such alteration in the Baptismal offices? They were adopted when they might have been rejected—they were repeatedly accepted without material alteration when they might have been wholly changed to *suit*, as is alleged, prevailing belief, or altogether rejected, as contrary to it. But so it was not done. Nor was it likely it should; for it was to be a book for the use of Churchmen, not of those who did not hold Church doctrine. No, in truth, it was not likely; for to this same doctrine Cranmer, and Ridley, and Jewell, had borne noble testimony. Let us hear what they had to say; and, first, how taught Archbishop Cranmer. We have already seen his doctrine in the Homily on Salvation.* Let us find it alike in his Catechism, and in his famous controversy with Gardyner, and in his Defence of the True Doctrine of the other Sacrament.

First, what sympathy has the Archbishop with those who make Sacraments mere *signs and tokens*, signs of a professed faith, declarations of a pre-received grace?

“But how can he be taken for a good Christian man that thinketh that Christ did ordain his sacramental signs and tokens in vain without effectual grace and operation? For so might we as well say that the water in Baptism is a bare token, and hath no warrant signed by Scripture for any apparel at all: for the Scripture speaketh not of any promise made to the receiving of a token or figure only. And so may be concluded after your manner of reasoning, that in Baptism is no spiritual operation in deed, because that washing in water in itself is but a token.

“But to express the true effect of the sacraments: as the washing outwardly in water is not a vain token, but teacheth such a washing as God worketh inwardly in them that duly receive the same; so likewise

* It is instructive to notice how, in “An Apology for those of the Regular Clergy of the Establishment who are sometimes called Evangelical Ministers,” by John Overton, A.B. *York*, 1801, the statements of this Homily are felt to tell against those who deny the Church’s doctrine of Baptism. Mr. Overton does not scruple to quote the Homily to favour his views; but in the true spirit of the quotations we have been considering, he quite ignores all the allusions to Baptism with four dots—thus—*Apology*, p. 200.

is not the bread a vain token, but showeth and preacheth to the godly receiver, what God worketh in him by his almighty power secretly and invisibly. And, therefore, as the bread is outwardly eaten in deed in the Lord's Supper, so is the very body of Christ inwardly by faith eaten in deed of all them that come thereto in such sort as they ought to do, which eating nourisheth them unto everlasting life."—Cranmer, Vol. iii. p. 49. Book i. *Jenky's* Edition, Oxford, 1833.

Or what for those who say Baptism gives nothing?

"And where you say that in Baptism we receive the Spirit of Christ, and in the sacrament of his body and blood we receive his very flesh and blood: this your saying is no small derogation to Baptism, wherein we receive not only the Spirit of Christ, but also Christ himself, whole body and soul, manhood and Godhead, unto everlasting life, as well as in the holy communion. For St. Paul saith, *Quicumque in Christo baptizati estis, Christum induistis*—(As many as be baptized in Christ, put Christ upon them). Nevertheless, this is done in divers respects; for in Baptism it is done in respect of regeneration, and in the holy communion, in respect of nourishment and augmentation."—*Ibid.* p. 65.

"You conclude your book with blasphemous words against both the sacrament of Baptism and of the Lord's Supper, niggardly pinching God's gifts, and diminishing his liberal promises made unto us in them. For where Christ hath promised in both the Sacraments to be assistant with us whole, both in body and spirit, (in the one to be our spiritual regeneration and apparel; and in the other, to be our spiritual meat and drink), you clip his liberal benefits in such sort, that in the one you may make him to give but only his Spirit, and in the other but only his body. And yet you call your book an explication and assertion of the True Catholic Faith."—*Ibid.* p. 86.

How does he dispose of those who require active faith for the receiving of the benefits of the Sacrament?*

"Therefore as, *after a certain manner of speech, the sacrament of Christ's body is Christ's body, the sacrament of Christ's blood is Christ's blood*: so likewise the sacrament of faith is faith. And to believe,

* To this point is the following passage from WALL.—"*And so an infant, though he be not yet constituted a Fidel (a faithful Christian) by that Faith which consists in the will of believers: yet he is by the Sacraments of that Faith: for as he is said to believe, so he is called a Fidel, not from his having the thing itself in his mind, but from his receiving the Sacrament of it.*"

is nothing else but to have faith: and therefore, when we answer for young children in their Baptism, that they believe which have not yet the mind to believe, we answer that they have faith, because they have the sacrament of faith. And we say also, that they turn unto God, because of the sacrament of conversion unto God; for that answer pertaineth to the celebration of the sacrament. And likewise speaketh the apostle of Baptism, saying, that *'by baptism we be buried with him unto death.'* He saith not that *'we signify burial;'* but he saith plainly that *'we be buried.'* So that the sacrament of so great a thing is not called but by the name of the thing itself."—Ibid. p. 385, vol. ii.

Would any know what it is which is given in Baptism, and who gives it, and why the water is efficacious?—let him read the following from "Cranmer's Catechism:—

"Learn diligently, I pray you, the fruit and operations of Baptism. For it worketh forgiveness of sins, it delivereth from death and the power of the Devil, it giveth salvation and everlasting life *to all them that believe*, as the words of *Christ's promise* doth evidently witness." (Doubtless, he that believeth and is baptized, &c.) "But peradventure some will say, how can water work so great things? To whom I answer, that it is *not the water* that doth so great things, *but the Almighty word of God* (which is *knit and joined to the water*) and *faith* which *receiveth* God's word and promise. For *without the word of God water is water, and not Baptism.* But *when the word of the living God is added and joined to the water*, then is it the bath of regeneration, and *Baptism water*, and a *living spring* of eternal salvation, and a bath that washeth our souls by the HOLY GHOST."

Or would he be assured that sin is forgiven in and by Baptism?—

"Item.—That infants must needs be christened, because they be born in original sin, which sin must needs be remitted, which *cannot be done but by the sacrament of Baptism.*

"Item.—That men or children, having the use of reason, and willing and desiring to be baptized, shall, *by virtue of that holy sacrament*, obtain the grace and remission of their sins.

"Finally,—This sacrament of Baptism may well be called a covenant between God and us, whereby God testifieth that He, for His Son Christ's sake, justifieth us; that is to say, forgiveth our sins, and endueth us with His Holy Spirit, and giveth us such graces, that thereby we be made able to walk in the works of justice ordained by God to be exercised of us in this present life to the glory and praise of God, and so persevering, to enjoy the fruit of life everlasting."

Necessary Doctrine and Erudition of a Christian Man. (Cranmer, chiefly.) A.D. 1545.

And to the same purpose, in the same celebrated answer to Gardyner to which Mr. Goode has directed our attention : showing that the grace of Baptism is not only remission of sins, but spiritual regeneration and clothing with Christ Himself :—

“As in Baptism we must think, that as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to his hand inwardly and washeth the infant, with His Holy Spirit, and moreover that Christ himself cometh down upon the child, and apparelleth him with his own self.”—Answer to Gardyner, p. 553.

And yet again,—

“The Divinity may be said to be poured or put sacramentally into the bread, as the Spirit of God is said to be in the water of Baptism, WHEN IT IS TRULY MINISTERED ; or in his Word, when it is sincerely preached, with the Holy Spirit working mightily in the hearts of the hearers. And yet the water in itself is but a visible element, and the preacher’s word itself is but a sound in the air, which, as soon as it is heard, vanisheth away, and hath in itself no holiness at all ; although for the use and ministry thereof, it may be called holy. And so, likewise, may be said of the Sacraments, which, as St. Augustine saith, be as it were God’s visible word.”—*Answer to Gardyner*, p. 283.

And here let it be observed, that in all these passages the martyred Archbishop is less stating the doctrine, than assuming it and arguing from it.

Bishop Hooper can tell us, that—

“I believe that Baptism is the sign of the new league and friendship between God and us, made by Jesus Christ ; and it is the mark of the Christians now in the time of the Gospel, as in time past circumcision was a mark unto the Jews, which were under the law. Yea, Baptism is an outward washing, done with water, thereby signifying an inward washing of the Holy Ghost, wrought through the blood of Christ. The which Baptism ought as well to be given and communicated to little children as to those that be great, according to Jesus Christ—His ordinance once for all, without any rebaptizing. This Baptism is the Red Sea, wherein Pharaoh—that is to say, the devil—with his army of sins are altogether drowned.

“I believe, also, that Baptism is the entry of the Church, a washing into a new birth, and a renewing of the Holy Ghost, whereby we do forsake ourselves, the devil, the flesh, sin, and the world. For, being

once rid of the old man, with all his concupiscences, we are clothed with the new man, which is in Jesus Christ, in righteousness and holiness, and with him we die and are buried in his death, to the end that with Christ we may rise from death to the glory of the Father. And even likewise, *being thus new-born*, we should walk in newness of life, always mortifying in us that which is of us, that thereby the body of sin may be utterly destroyed and plucked up by the root. . . .

“By this Baptism we are changed and altered from the children of wrath, of sin, of the devil, and of destruction, into the children of God, of grace and salvation, thereby to be made the Lord’s heirs, and co-heirs with Christ of eternal life ; and for that cause the same ought to be given and communicated only to reasonable creatures, which are apt and meet to receive such things, and not unto bells and such like, which neither can receive nor use the thing signified by Baptism.”—*Article upon the Creed*, LVIII., LXI., edit. 1583.

Ridley, Bishop and Martyr, in a conference with Latimer, shows his confidence in the presence of the grace in the Sacrament without the conscious faith of the recipient, distinguishing between the necessity of the service of Baptism and that of Holy Communion being in Latin or English, and saying,—

“Baptism is given to children, who by reason of their age are not able to understand what is spoken unto them, (in) what tongue soever it be. The Lord’s supper is and ought to be given to them that are waxen. Moreover, in Baptism, which is accustomed to be given to children in the Latin tongue, all the substantial points, (as a man would say,) which Christ commanded to be done, are observed. And, therefore, I judge that Baptism to be a perfect and true Baptism, and that it is not only not needful, but also not lawful for any man so christened, to be christened again.

“But yet, notwithstanding, they ought to be taught the Catechism of the Christian Faith, when they shall come to years of discretion ; which Catechism, whosoever despiseth, or will not desirously embrace and willingly learn, in my judgment he playeth not the part of a Christian man.”

In a disputation at Oxford, this same divine gave the following definition of a Sacrament:—

Ridley :—“I remember there be many definitions of a sacrament in Augustine : but I will take that which seemeth most fit to this present purpose. A sacrament is a visible sign of invisible grace.” To this his opponent replied—

“Ergo, Grace is given to the receivers.”

Ridley answered,—“The society or conjunction with Christ through

the Holy Ghost, is grace : and by the sacrament, we are made the members of the mystical body of Christ, for that by the sacrament the part of the body is grafted in the head."

It was then alleged :—" Every sacrament hath a promise of grace annexed unto it ; but bread and wine have not a promise of grace annexed unto them :"

" Ergo, The bread and wine are not sacraments."

Ridley replied :—" True it is, every sacrament hath grace annexed unto it instrumentally. But there is divers understanding of this word 'habet,' hath : for the sacrament hath no grace included in it ; but to those that receive it well, it is turned to grace. After that manner, the water in baptism hath grace promised, and by that grace the Holy Spirit is given : not that grace is included in water, but that grace cometh by water."—*Parker Society Ed.* p. 240.

But there is one authority who must not be overlooked ; with strange fatuity he is quoted in the Judgment, and Mr. Gorham thus alludes to him :*—

" Among the dispensations of Providence which attended that wonderful event—the Protestant Reformation in England—one of the most remarkable was that Jewell, the brightest gem of the Church, was permitted to survive till her doctrine had been firmly established by the final setting forth by authority of Parliament, the Thirty-nine Articles, to which his masterly hand applied the latest touch."—*Gorham's Efficacy of Baptism*, p. 79.

None will be disposed to gainsay the authority of this learned divine, thus called into court by our opponents, and if his cross-examination shall lead to the conclusion that he would of a certainty have been called as a principal witness in behalf of the Church's doctrine by myself, that conclusion is just. So great, indeed, was the repute of Jewell's Apology, that I am informed that in the "Harmony of Confessions," published in the name of the Churches of France and Belgium, and translated into the English,

* I have not thought it necessary to refute the inferences Mr. Gorham draws in this note from extracts from Cranmer and Hooper, and Ridley and Jewell—these divines are in those passages so evidently speaking of adults coming to the sacraments, that they are *nihil ad rem* in the present controversy, wherein it is conceded (*ut supra*, p. 35) that those coming as Cranmer says, "feignedly," fail of the saving grace of the sacrament.

and imprinted by the printer to the University of Cambridge, 1516, the English Confession therein presented is not our XXXIX Articles, but Jewell's Apology.

Let us then see what it is which Jewell affirms in this matter, and first let us take the passage partially quoted in the Judgment:—

“Cyrillus saith, that as many as believe in Christ, whether they be far or near, whether they be Jews or Gentiles, free or bond, they are all one body in Christ Jesus. This thing neither is denied nor in any point toucheth the private mass. We confess that Christ, by the *Sacrament of Regeneration*, as Chrysostom saith, hath made us flesh of His flesh, and bone of His bones; that we are the members, and He is the head. We confess also, that all the faithful are one body, all endued with one Spirit. And be that distance never so great, yet are we one another's members.

“This marvellous conjunction and incorporation is first begun and wrought by faith; as saith Paulinus unto St. Augustine: ‘By our faith we are incorporate or made one body with Jesus Christ our Lord.’ Afterward the same incorporation is assured unto us, and increased in our baptism; so saith St. Augustine: To this availeth baptism, that men being baptized, may be incorporate into Christ and made His members.”—*Controversy with M. Harding on Private Mass.*

He says in his “Treatise on the Sacraments”—

“In Baptism, the water is the sign, and the thing signified is the grace of God. We see the water, but the grace of God is invisible.”

“So, when in Baptism our bodies are washed with water, we are taught that our souls are washed in the Blood of CHRIST.

“The outward washing or sprinkling doth represent the sprinkling or washing which is wrought within us: the water doth signify the blood of Christ. If we were nothing else but soul, He would give us His grace barely and alone, without joining it to any creature, as He doth to His angels, but seeing our spirit is drowned in our body, and our flesh doth make our understanding dull, therefore WE RECEIVE *His grace by sensible means.*”

“What? are they nothing else but bare and naked signs? *God forbid!* They are the seals of God; heavenly tokens and signs of the grace and righteousness, and mercy, given and imputed to us. Circumcision was not a bare sign; ‘That is not circumcision which is outward in the flesh,’ saith Paul, ‘but the circumcision of the heart.’ And again: ‘In CHRIST ye are circumcised with the circumcision made without hands, by putting off the sinful body of the flesh, through the circumcision of Christ.’ Even so is Baptism not any bare sign.”

“ *They are not bare signs, it were BLASPHEMY so to say.*”

“ The grace of God doth ALWAYS work with His Sacraments, but we are taught not to seek the grace in the sign, but to assure ourselves by receiving the sign, that it is given us by the thing signified—we are not washed from our sins by the water, we are not fed to eternal life by the bread and wine, but by the precious Blood of our Saviour Christ, that lieth hid in these Sacraments.”

“ Therefore these two,” (Baptism and the Lord’s Supper,) “ are truly called the Sacraments of the Church, because in them the element is joined to the word, and they take their ordinance of CHRIST, the visible signs of invisible grace.”

“ I will now speak briefly of the Sacraments in several, and leave all idle and vain questions, and only lay open so much as is needful and profitable for you to know. Baptism, therefore, is our Regeneration or new birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of heaven : it is the Sacrament of the Remission of Sins, and of that washing which we have in the Blood of Christ.”

“ Hereof speaketh our Saviour, ‘ That which is born of the flesh,’ &c. And for this cause, saith He, ‘ Except a man be born of the water and the Spirit,’ &c. For this cause are infants baptized, because they are born in sin, and cannot become spiritual, but by this new birth of the Spirit. They are the heirs of the promise ; the covenant of God’s favour is made unto them.”

“ Such a change is made in the Sacrament of Baptism : thus by the power of God’s working, the water is turned into blood ; they that be washed in it receive the remission of sins ; their robes are made clean in the blood of the Lamb. The water itself is nothing ; but the working of God’s Spirit, the death and merits of our Lord and Saviour Christ are thereby assured unto us.”

“ A figure was given at the Red Sea —— even so in the fountain of Baptism, our spiritual Pharaoh, the Devil, is choked : his army, *i. e.*, our sins, are drowned, and *we saved*.*

“ Whether the infant be signed with the sign of the cross, or be put into the water once or twice ; whether one, two, or three, or more, be Godfathers or witnesses of the Baptism, it maketh nothing to the virtue of the Sacrament ; they are no part thereof ; *without these*, Baptism is whole and perfect.”

“ If any be not baptized, but lacketh the mark of God’s fold, we cannot discern him to be one of the flock. If any take not the seal of regeneration, we cannot say he is born the child of God. This is the ordinary way ; let us use it, let us not despise, nor be slow to receive the Sacraments ; they are the means by which God maketh sure His good will towards us.”

* This is the same simile as Hooper uses, *supra*.

And in his Apology, written in defence of the Church's doctrine, and received as we have stated, he says—

“ We confess and have evermore taught, that in the Sacrament of Baptism, by the Death and Blood of Christ, is given the remission of sins, all manner, often, and that not in half or in part, or by way of imagination, or by fancy ; but whole, full, and perfect, of all together, so that, as St. Paul saith, ‘ There is no condemnation to them that be in Christ Jesus.’ ”—*Pt. 2, c. II. sect. 111.*

“ And we say that Baptism is the Sacrament of the remission of sins, and of that washing which we have in the Blood of Christ, and that none are to be denied that Sacrament who will profess the faith of Christ : no, not the infants of Christians, because they are born in sin, and belong to the people of God.”—*Pt. 1, c. II. sect. 513.*

In the Zurich Letters published by the *Parker Society*, there are *thirty-six* letters from Jewell to P. Martyr, Bullinger, Gualter, and Latimer, on matters connected with the Church of England. Can a single passage be produced from this correspondence to favour the view taken by the Judges and Mr. Gorham respecting Jewell's opinion in the Sacrament of Holy Baptism? No.

Hear Jewell to P. Martyr (Letter ix.):—

“ As to religion, it has been effected, I hope, under good auspices that it shall be restored to the same state as it was during your latest residence among us, under *Edward*.”

To P. Martyr (Letter xxiv.):—

“ Religion among us is in the same state which I have often described to you before. *The doctrine is everywhere most pure* ; but as to ceremonies and maskings, there is a little too much foolery.”

To Bullinger (Letter xci., in 1570):—

“ For both our Queen, by the blessing of our good and gracious God, still holds the government, and religion is in the same state as heretofore, and *as we wish it to be*.”

This learned man died in 1571. He was soon succeeded in his witness for the true doctrine by HOOKER (1554—1600), by ANDREWES (1555—1626), by Donne (1573—1631), by the

learned Dean Jackson (1579—1640), by the good George Herbert (1593—1632), and then by that bright phalanx of worthies—Hammond, and Bramhall, and Cosin, and Pearson, and Taylor, and Beveridge, and Comber, and Patrick, and Bull, and all others whom Mr. Goode so sneeringly dismisses as Laudian divines; and never since has the pure flame of baptismal grace been allowed to go out for want of faithful men to tend and hand on that which they received as the light of their faith and the joy of their obedience. I had extracted a *catena* which would fill very many pages, all testifying to the truth which Heylin thus states in his “Commentary on the Creed,” article Forgiveness of Sins, answering the question—“What is Baptism?” as follows:—

And first for *Baptism*, it is not only a sign of profession and mark of difference, whereby Christian men are discerned from others which be not christened, (as some *Anabaptists* falsely taught,) but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive *Baptism* rightly, are grafted into the Church, the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God.* This is the public doctrine of the Church of England delivered in the authorised Book of Articles, Anno 1562. In which, lest any should object, as *Harding* did against Bishop *Jewel*, that we make *Baptism* to be nothing but a sign of Regeneration,† and that we dare not say, as the Catholic Church teacheth, according to the Holy Scriptures, that in and by *Baptism* sins are fully and truly remitted and put away, we will reply, with the said most reverend and learned Prelate (a man who very well understood the Church’s meaning), that we confess, and have ever taught, that in the Sacrament of *Baptism*, by the death and blood of *Christ*, is given remission of all manner of sins; and that not in half or in part, or by way of imagination and fancy, but full, whole, and perfect of all together; and that if any man affirm that *Baptism* giveth not full remission of sins, it is no part nor portion of our doctrine. To the same effect also, saith judicious *Hooker*, “*Baptism* is a sacrament which God hath instituted in his Church, to the end that they which receive the same might, thereby, be incorporated into *Christ*, and so, through his

* Articles of Religion, 27, Anno 1562.

† Defence of the Apol. part 2, cap. ii. sect. 3.

most precious merit, obtain as well that saving grace of imputation, which taketh away all former guiltiness; and also that infused Divine virtue of the Holy Ghost which giveth to the powers of the soul the first dispositions towards future newness of life.*

But out of the many passages I have thus extracted, I only, however, print the following, rather because they state the doctrine with respect to this holy Sacrament independently of the present controversy, and yet, by anticipation, refute the *technical* and *making-over* theory, and disclaim the merely formally declaratory nature of the ordinance, than as anything like a full specimen of the testimony borne by the glorious cloud of witnesses who have preceded us in the good fight of faith; and are, as we trust, in patient and peaceful waiting for the bestowal of their eternal crown.†

Thus writes

DR. DONNE (1573—1611).—The water of Baptism is the water that runs through all the fathers: all the fathers that had occasion to dive or dip in these waters (so say anything of them), make these first waters, in the creation, the figure of Baptism. And therefore St. Jerome calls these waters the mother of the world; and this in the figure of Baptism. The waters brought forth the whole world, were delivered of the whole world, as a mother is delivered of a child; and this, to foreshow that the waters also should bring forth the Church; that THE CHURCH OF GOD SHOULD BE BORN OF THE SACRAMENT OF BAPTISM. The divine Basil saith: "The Spirit of God wrought upon the waters in the creation, because He meant to do so after, in the regeneration of man. And, therefore, till the HOLY GHOST have moved upon our children in Baptism, let us not think all done that belongs to those children; and when the Holy Ghost hath moved upon those waters, so in Baptism let us not doubt of His power and effect upon all those children that die so. We know no means how those waters could have produced even a minnow, a shrimp, without the SPIRIT OF GOD had moved upon them; and by

* Hook. Eccl. Pol. i. v. §. 59 and 67. Heylin, p. 445. London, 1654.

† Of course it is not meant for one moment to concede, by citing these authorities, that the doctrine of the Prayer Book depends upon the private opinions of those concerned in drawing it up, still less of those who have used it when drawn up.

this motion of the SPIRIT OF GOD, we know they produce whales and Leviathans. WE KNOW NO ORDINARY MEANS OF ANY SAVING GRACE FOR A CHILD BUT BAPTISM; neither are we to doubt of the fulness of salvation in them that have received it. And for ourselves, in Baptism we are sunk under water, and then raised above the water again; which was the manner of Baptizing in the Christian Church—by immersion, and not by aspersion, till of late times: our corrupt affections, and our inordinate love of this world, is that that is to be drowned in us: a love of peace, and holy assurance, and acquiescence in God's ordinance, is that that lifts us above water."*

"Therefore, that father puts all upon the due consideration of our Baptism; and, as St. Jerome says, 'Certainly he that thinks upon the last judgment advisedly, cannot sin thus;' so he that says with St. Augustine, 'Let me make every day to God this confession: 'O Lord my God, O holy, holy, holy Lord my God, I consider that I was baptized in Thy Name, and what Thou promised me, and what I promised Thee then, and 'can I sin this sin? Can this sin stand with those conditions, those stipulations which passed between us then?' The Spirit of God is motion, the Spirit of God is rest too; and in due consideration of Baptism, a true Christian is moved and settled too: moved to a sense of the breach of his conditions, settled in the sense of the mercy of his God, in the merits of his Christ, upon his godly sorrow. So these waters are the waters of Baptism."—*Dr. Donne, quoted in "Holy Baptism."* London: 1844.

Donne also says in a prayer,

"That name of Sons of God Thou gavest us all at once in Adam; and he gave it away from us all by his sin. And Thou hast given it again to every one of us in our regeneration by Baptism," &c.

Thus simply and sweetly teaches the author of the "Country Parson," touching Holy Baptism:—

" Since, Lord, to Thee
A narrow way and little gate
Is all the passage, on my infancy
THOU didst lay hold and ante-date
My faith in me."

* "See how many are the largesses of Baptism; and whereas some think that the heavenly grace consists only in the remission of sins, lo, we have recounted ten glories thereof. Wherefore we baptize infants, although they have no [actual] sins, that holiness, righteousness, adoption, inheritance, brotherhood with Christ, may be added to them, that they may become his members."—*St. Chrysostom,*

And again :—

“ O blessed stream,
You taught the Book of Life my name.”

When Bishop Andrewes would teach concerning the Holy Ghost, he thus appeals to apostolic precedent :—

“ All this he might, yet this he did not, but takes a plain course, sends them to their Baptism, still supposing it to be Christ's Baptism they were baptized with—the only true Baptism. And, seeing the Apostle upon good advice took that for the best way, we cannot follow a better direction ; and so let us take it. We mean not, I trust, to renounce our Baptism. BY IT WE ARE THAT WE ARE. And at it we shall not fail, but hear, There is a Holy Ghost. Express mention of Him is directly given in charge in the set form of Baptism prescribed by our Saviour, that all should be, as we all are, baptized ‘ in the name of the Father, the Son, and the Holy Ghost.’

“ Yea, I add further, he could no better refer them than to Baptism. For a special prerogative hath the Holy Ghost in our Baptism, above the two other Persons. That ‘ laver ’ is His ‘ laver,’ properly : where we are not only to be baptized into Him, as into the other Two, but also even to be baptized with Him, which is proper to Him alone. For, beside the water, we are there to be ‘ born anew of the Holy Ghost ’ also ; *else* is there no entering for us into the kingdom of God.”—*Sermon V. On the Holy Ghost.* Vol. iii. pp. 184, 185. See also pp. 186, 191.

And again :—

“ Now *re* bath in it two powers—*re* is ‘ again the second time ; ’ so it suits well with *secundum*—it is the second. For two there be :—1st. That old creation ; 2nd. And the ‘ new creature ’ in Christ. And two births,—we see it daily. A child is brought into the world, but it is carried out again to the Church, there to be born and brought forth anew by the Sacrament of Regeneration.”—*Ibid.* vol. ii. serm. xi. p. 372.

So too the learned BISHOP COSIN :—

“ The water in Baptism, the bread and wine in the blessed Sacrament, naturally they are no more than other such elements are ; but being consecrate and set apart once to these holy uses, for which Christ hath ordained and appointed them, *quis eum non lapidibus obrueret*, saith St. Chrysostom, what punishment should not he deserve, that would usurp them to common uses, and profane them at his pleasure ? As the water in Baptism, as the bread and wine in the Eucharist, so is this day consecrate and set apart by the Church for holy and Divine uses.”—*Cosin's Works*, vol. i. p. 173.

Yet one passage more from

HOOVER.—If on all sides it be confessed that the grace of Baptism is

poured into the soul of man—that by water we receive it, although it be neither seated in the water, nor the water changed into it—what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it?—Book V. chap. lxvii. 6.

Thus wrote the Author of the Evening Hymn :—

“ Glory be to Thee, O most indulgent Love, who in our Baptism dost give us the Holy Spirit of Love to be the principle of a new life and of love in us, to infuse into our souls a supernatural, habitual grace, and ability to obey and love Thee ; for which all love, all glory be to Thee.

“ Glory be to Thee, O compassionate Love, who, when we were conceived and ‘ born in sin,’ of sinful parents, when we sprang from a root wholly corrupt, and were all ‘ children of wrath,’ hast in our Baptism ‘ made us children’ of thy own Heavenly Father by adoption and grace ; when we were heirs of hell hast made us heirs of heaven, even joint heirs with thy own Self, of thy own glory ; for which, with all the powers of my soul, I adore and love Thee.”—*Bishop Ken’s Exposition of Church Catechism*, p. 136.

And thus his contemporary confessor, Kettlewell :—

“ *Ques.* By the promise of the Gospel I see that this forgiveness is assured to all Christians upon the terms which you described. But is it in any signs and tokens outwardly dispensed to them ?

“ *Ans.* Yes ; both in the Holy Sacraments and in the sacerdotal Absolution. Which ways of ministering this forgiveness, as well as the forgiveness itself, are noted in some ancient creeds : this article being thus professed in St. Cyprian’s Form at Baptism : ‘ I believe the remission of sins by the Church.’

“ *Ques.* Is this forgiveness dispensed to us in the Sacrament of Baptism ?

“ *Ans.* Yes, and that most amply ; the water of Baptism washing off the stain of all former sins. ‘ Be baptized, and wash away thy sins,’ said Ananias to Saul : ‘ Repent, and be baptized for the remission of sins,’ said St. Peter to the Jews : and, ‘ He hath saved us by the laver of regeneration,’ *i.e.* the water of Baptism and the renewing of the Holy Ghost.—(Tit. iii. 5.) So that, whatever pollutions men had upon them, if they come to Baptism with true faith and repentance, they are thereby made clean again.”

The learned Dean Jackson, whose works were recently reprinted at Oxford, with especial reference to their strong Protestant teaching, and are one instance among many how very absurd it is to identify Catholicism and Popery, tes-

tifies abundantly to this truth, and he was in his grave twenty years before the Prayer Book was finally settled by the Laudian divines. And he is, in fact, one of our strongest witnesses upon many points to which Mr. Goode and his party give the nickname of Romanizing:—

Vol. x. p. 335.—“ To compel all that come unto the sacred laver to undertake that treble vow (which is and hath been always solemnly made and undertaken, either by the parties themselves which are to be baptized, in case they be of years, or by their sureties), were the part rather of a cruel stepmother than the office of a loving mother, UNLESS the Church, our mother, which exacts this vow of all and every one, could give full assurance to ALL AND EVERY ONE OF HER SONS, that God *in* Baptism, for His part, NEVER FAILS to give means sufficient for quelling the reign of sin, for mortifying the deeds of the body : means (I mean) sufficient not in themselves only, but sufficient to every one of us, unless we will be defective unto ourselves.”

Again :—

“ That infants are by Baptism regenerated, we MAY NOT DENY, unless we will take upon us to put ANOTHER SENSE upon the Articles of our Church THAN THEY WILL NATURALLY BEAR.”—Vol. x.

And again :—

“ They which deny any grace or talent to be *always* given *in* Baptism, or affirm this talent to be given only to some few who are of the number of the elect, either do not understand or do not call to mind what Baptism is,” &c.—Vol. x.

And yet once more :—

“ It is a truth unquestionable (especially in the doctrine of the Church of England) that as many as are baptized, are, *from* their Baptism and *by* their Baptism, translated from the estate or condition of sons of wrath to the estate or privilege of the sons of God.”—Vol. ix.

To the like point are the following passages from

DEAN COMBER.—The words of which Divine institution were anciently believed to consecrate the water, and to oblige the most holy Author to join His Spirit to the water, to make it effectual to that regeneration which is the inward part of this sacrament.—*Comber's Discourses on the Prayer Book.*

There is an exhortation to the congregation grounded on the benefit which this infant (who being guilty of no actual sin, could put no bar to God's grace) hath received; so that we doubt not it is inwardly regenerate, and hath obtained a new principle of grace which will always guide it in holy ways (if it do not afterwards wickedly resist it).—*Comber's Discourses on the Prayer Book.*

“Our praises must look back on the grace already showed, and the benefits which are *already given* to this infant, which are principally two: 1st. Internally, it is regenerated; externally, it is grafted into Christ's Church: for which we must give hearty thanks to Almighty God. To which we must add, 2nd. Our prayers, which must look forward upon the grace which will be needful to enable it to live answerable to this estate to which it is admitted; and this we must beg of Almighty God also, or else the former blessings will be altogether in vain.”—Part 3, sect. iii. p. 201.

And from

BISHOP PATRICK.—“The sum of all is, that hereby we are regenerated and born again. It is the Sacrament of the new birth by which we are put into a new state, and change all our relations: so that whereas before we were only children of Adam, we are now taken to be the children of God, such of whom He will have a fatherly care, and be indulgent and merciful unto.

“Yea, herein He grants remission of sin, and we are sanctified and set apart to His uses. We being hereby given to Him, and He accepting of us, do become His possession and proper goods, and cannot, without being guilty of the foulest robbery, sin against God. We are made hereby the temples of the Holy Ghost, the place where He, and nothing else, is to inhabit; and being by this consecrated to Him, He likewise then enters upon His possession; and we are said thereby to receive the Holy Ghost; so that if we run into sin, we defile His house, and commit the greatest profaneness and impiety, and may be said very truly to do despite to the Spirit of God, whereby we were sanctified.”—*Quoted in “Holy Baptism,”* pp. 181, 182.

And so Bishop Bull:—

“‘And besides this,’ &c. (2 Peter i. 5.) As if he had said, You have now, God be thanked, escaped the pollution of the world, and are truly, I hope, converted to Christianity, and IN BAPTISM HAVE BEEN REGENERATED BY THE HOLY GHOST (that he means by their being *made partakers of the Divine nature*). This, indeed, is a very great achievement, and an invaluable mercy of God, vouchsafed to you; yet, I beseech you, rest not here: but, *besides this, giving all diligence, add to your faith virtue, &c.*”—*Sermon vii.*

And again:—

“For Christ hath instituted two sacraments in his Church, Baptism and his holy Supper, and both to seal the forgiveness of our sins. *Of Baptism, THAT IT IS INSTITUTED for the FORGIVENESS OF OUR SINS, no one doubts.*”—*Bull on Justification, Oxford edit., 1842.*

And so

BISHOP BEVERIDGE.—Only we shall take notice of the doctrine and practice of the Primitive Church in this particular; and surely the nearer to the fountain-head the clearer the streams. Whether the apostles baptized children or no is nowhere expressly delivered in Scripture: for certainly the apostles' successors durst never have done it unless they had seen the apostles themselves doing it before them.

Now, Origen saith,* “Young children are baptized into the remission of sins.” And presently,† “And because that by the Sacrament of Baptism the filth of our nativity is laid aside, therefore are little children baptized.” And elsewhere,‡ “To this may also be added, that it should be inquired into what is the cause, that seeing Baptism is given to the Church for the remission of sins, according to the observance or custom of the Church, Baptism is given also to little children; whereas, if there was nothing in little children that ought to belong to pardon and forgiveness, the grace of Baptism would be superfluous.”

In St. Cyprian's time there were some that thought, indeed, that children ought not to be baptized till the eighth day, according to the time appointed for circumcision; but none that held they ought not to be baptized at all whilst children. And to one that supposed they ought not to be baptized till the eighth day, St. Cyprian writes, saying,§ “But as to the case of infants, which thou sayest, before the second or third day after they are born ought not to be baptized, and that the law of the ancient circumcision is to be observed, that thou shouldst think that any one that is born ought not to be baptized or sanctified before the eighth day, it seemed far otherwise to all in our council; for in this which thou thoughtest should be done none agreed; but rather all of us judged that the mercy and grace of God (in Baptism) should be denied to no one born of men.” So that it seems a whole council then determined that children ought to be baptized.”—*Works*, vol. vii. p. 464, Art. xxvii. On Baptism.

Mr. Goode, in his larger work, sends us to Bishop WILSON'S “Maxims of Piety and Christianity.” Let me give him what comes under the title

* Origen in Luc. Hom. 14. (p. 948, vol. iii.)

† Ibid.

‡ Id. in Lev. Hom. 8, [3 vol. ii.]

§ Cyprian, Epistle 1-3, (Ep. 64 init.)

BAPTISM.

The Holy Spirit, at Baptism, takes possession of us, and keeps possession till men grieve Him; then He forsakes us, and an evil spirit succeeds.

By Baptism we contract and oblige ourselves, all our life long, to complete and perfect the image of JESUS CHRIST in ourselves.

The blessings and excellences of Baptism:—It separates us from Adam, and engrafts us in Christ. It is a resurrection from sin to grace. It discharges us from the debt owing to the justice of God by our sins, now fully satisfied by faith in the sufferings and death of Christ. It cancels the law of death and malediction which was against us. In Baptism our sins did indeed die, and were buried; but the seed and root remain in us. These we are to mortify all our lives long.

“*Blessed are they that mourn:*”—that is, who are troubled at everything that they believe displeaseth God.—*Works*, Ed. 1771, vol. i. p. 318.

And I will also quote a Bishop to whom, as a Presbyter, the Archbishop of Canterbury* bore honourable testimony in a note to his first edition, which, however, has not appeared in subsequent impressions. Bishop Mant says:—

“‘Verily, verily, I say unto thee, Except a man be born of water and the Spirit,’ &c. It should appear, I say, that He was alluding by anticipation to the Sacrament of Baptism, which He intended to ordain: and to that supernatural grace which was thereby to be conferred through the instrumentality of water and by the Holy Ghost; adopting not only the ceremony itself, which He meant to exalt to more noble and spiritual purposes, but also the very term by which the Jews had described the change wrought in the baptized; although He undoubtedly employed it in a similar sense, indeed, but in an infinitely more dignified sense. To the proselyte from heathenism to the Jewish faith, Baptism had been a death to his natural incapacities, and a new birth to the civil privileges of a Jew: to him who should be admitted to a profession of the Christian faith, and who should be born ‘not of blood, nor of the will of the flesh,’ &c....it was to be a death unto

* “If St. Paul does not teach final perseverance, *à fortiori*, he does not teach assurance. This must be my apology for saying no more on a tenet so little Scriptural, and so peculiarly liable to uphold in his obduracy the ‘brother who walketh disorderly,’ and to depress the tender-hearted Christian. Both this point, and final perseverance, and regeneration, have been recently treated by Mr. Mant in a manner which leaves little to be added.”—*Apostolical Preaching*, p. 165, *Edit.* 1815.

sin, and a new birth unto those spiritual privileges which should accompany his deliverance 'from the bondage of corruption into the glorious liberty of the children of God.'"—*Bampton Lectures*, vi.

And with the following, from a living Bishop, I conclude these quotations. The present Bishop of Bangor says:—

“From a review, then, of our Articles and Liturgy, we may derive the following conclusions:—

1. They maintain the doctrine of Regeneration in Baptism in the most decided manner, grounding it on the same texts of Scripture from which the ancient Christians had deduced it; including under it forgiveness of sins, the gift of the Holy Ghost, and the inheritance of the kingdom of heaven; and never introducing the word itself except in conjunction with Baptism.

2. They teach, in common with the writings of the ancient Christians, the necessity of faith and repentance as qualifications for the salutary effects of Baptism. But they never contemplate any person, however qualified, as regenerate, till he is actually baptized.

3. They suppose that infants, who are necessarily free from actual sin, are duly qualified for Baptism, and are looked on by God precisely in the same light as penitents and believers; and they unequivocally assert that every baptized infant, without exception, is born again.

4. They suppose that all baptized persons, whether infants or adults, contract a solemn engagement to holiness and newness of life: and that their continuance in a state of salvation depends upon their future conduct.

5. They lay down a very plain and broad distinction between this grace of regeneration, and conversion, repentance, renovation, and such Christian virtues and changes of the inward frame as require the concurrence of man's will and endeavours—imply degrees—and are capable of increase.”—*Bethell on Regeneration*, pp. 95, 96.

And now, to return to the argument which these references have partially interrupted. Let it be noted that all the earlier of these statements assume the doctrine as one generally held and received within the Church; and if, for denying the doctrine of Transubstantiation, they are charged with making the Sacraments bare, empty signs, their reply is, that they hold that great things are done by Baptism, that CHRIST is present there with His grace, and that there-

fore the fact of Christ's grace being present, and of union with HIM being the blessing vouchsafed, does not in any way make for that bodily presence which it is, on similar grounds, sought to establish in the other Sacrament.

Such, then, is the constructive evidence which we have to this point. It is the only evidence the case affords, and is more cogent than a library of controversial divinity. Posterity will have no room to doubt whether the doctrine was denied in the nineteenth century.* Mr. Gorham's examination, and the ferment in all classes in the English Church, will prove that clearly enough. But the very fact that the question is raised now with respect to the sixteenth century—seeing that the silence is not absolute, as Mr. Goode says, but rather of the nature described by Mr. Maskell—is a proof in the very opposite direction to that for which it is adduced, a fact which stands against Mr. Goode, though he has so adroitly claimed it in his favour.

What I maintain is, that though *absolute* silence may be a proof of general indifference, *comparative* silence (as in the present case) is an argument for general assent. Controversy is an index to what is specifically *denied* at the time—not to what is generally believed. The Creeds, in their origin, were dogmatical statements of Church traditions, thrown into that particular shape for the refutation of con-

* The extracts given by Mr. Maskell at pp. 23, 24, of his Second Letter, appear to my mind most conclusive against his own theory. They prove nothing as to anything like a thorough discussion of these questions, but, on the contrary, they are unguarded or exaggerated statements, such as might but too readily be found in every age of the Church in individual writers upon almost every dogma of the Catholic Creed. The fact that they appeared previously to the settlement of the Liturgy as we now have it, is proof that the framers of the Prayer Book had no desire to alter its statements to suit their views; and that in fact such views have no countenance whatever from our public documents. The argument from the Irish Articles is too wide to enter upon here; and Mr. Maskell on this point is in very good hands.—See *Irish Ecclesiastical Journal*, May 1.

temporaneous heresies. An individual Christian believes much more than he is in the habit of talking about, and the faith of the Church, at any given time, contains many more articles than those which the gainsayers of the day may be moved to deny. We are not *now* defending the doctrine of the Trinity, or setting forth the evidences of Christianity, for instance; but this is because there is no present question about them, and not (as Mr. Goode's theory would drive us to conclude) because we do not hold them. The Church holds *all* truth. Her teaching is one and the same through all advancing time; not a *different* "creed for every clime and age;" but her catholicity is herein shown forth, that under all and every circumstance, what she holds and teaches in north and east, that she teaches and maintains in west and south. But yet, for all this, it becomes necessary from time to time to insist—now here, and now there—upon this and that point with more than general earnestness. Certain particulars of the faith are called in question, and though they have not an importance greater than that which belongs to the remainder, yet they must be more closely defined, more firmly settled, and enunciated with the greater distinctness, because *they* are called in question, and the others are *not*. The man in the parable did not value his one missing sheep more than all the other ninety and nine; yet he left *them*, in order to seek *it*, because they were in safety, and that one was in danger of being lost. And so in like manner the Church may be mainly concerned with one particular Article of the Creed; but because she directs all her energies to the defence of the particular truths which are assailed, she is not to be supposed to ignore or betray the remainder of her sacred deposit.

The subjects of controversy after the Reformation were not the grace of Baptism. If that had been specifically denied, it would doubtless have been dogmatically defended.

Other points were fiercely disputed—the sign of the cross : the Divine right of episcopacy, the vestments and specialities of Divine service : and matters of ecclesiastical polity generally. And these matters, thus called in question, were powerfully and successfully argued on the side of the Church, to the discomfiture of all opponents. And is it to be pretended, that because other points were not controversially defended, that therefore nothing else was surely believed? Does the Church never hold a doctrine but when it is attacked? Doubtless, one great end why heresies are permitted to disturb the harmony of the Divine kingdom is, that they which are approved may be made manifest. But there is a more or less conscious hold of Divine things without this afflictive discipline, and an unquestioned dogma is as much an article of faith as one that is ever in dispute. The doctrine of the Trinity is as firmly held and taught now as in the days when it was *Athanasius contra mundum*. And thus the offices of the Book of Common Prayer—our opponents being witnesses—do in their plain and obvious sense expressly assert the reception of grace, by the title of Regeneration, in Holy Baptism.*

* Mr. Goode has indulged in some of the most offensive of his language in reference to this matter—Letter, pp. 87, 88. His allusion to the trial, Bishop of Exeter *v.* Latimer, will require a more specific answer : but I may as well notice here the assertion that the Bishop of Exeter has “quoted certain words in order to show that the party opposed to him is *guilty of perjury*,” (*sic!*)—Letter, p. 88. Now, how stands the fact? The Bishop of Exeter finds a distinction drawn between assent and consent, to the use of a book—and assent and consent to the actual statements of that book. In his Lordship’s view, this is dishonest ; and he sees in it a proof that those who resort to it feel “That the *plain*, (*sic!*) the direct meaning of the Book of Common Prayer is opposed to some of those tenets.”—*Bishop of Exeter’s Letter*, p. 74. And by bringing two statements together, which have no connexion in the Bishop’s Letter, Mr. Goode calls this a charge of wilful perjury. Why, the Bishop expressly guards himself against charging conscious departure from their obligations upon the parties in question, and by putting the word *plain* in italics, evidently allows to them that they may escape the feeling of having violated their vows by the introduction of that

The writings of the Reformers, and of those who are styled "our standard divines," so explain that office. The office was repeatedly accepted, and on this point never diluted. The Articles which Mr. Goode tells us were framed purposely to disclaim the sacramental theory, and which Bishop Burnet tells us were designed by means of "EXPRESS STATEMENTS" to disavow those points of Romish doctrine which we deny, do yet contain no single statement which denies that part of Romish positive doctrine which asserts that all infants are regenerate in Baptism; but on the

"hypothetical" instead of a 'plain and direct' sense, which is the very object of the Judgment to establish, and which Mr. Goode defends them for maintaining. Mr. Goode has in different places throughout his letter converted statements which, as they stand in the Bishop's letter, are perfectly consistent with the charity which hopeth all things, and thinketh no evil, into broad and railing accusations which the Bishop never uttered. This is singularly the case at pp. 19, and 57. A collation of these passages with the originals in the Bishop's letter would show that hardly one of the charges alleged by Mr. Goode to have been made by the Bishop of Exeter was so made by him. What the Bishop has said in regard to the difficulty of subscription to the Prayer Book, as compatible with a denial of Baptismal Regeneration, has been said over and over again, without the least intention of imputing "*wilful perjury*" to those who have persuaded themselves into compliances which others could not do, and yet feel that they were honest men. No one has stated this more forcibly than the present eloquent Incumbent of the Golden Lectureship, upon whom such overflowing audiences wait each Tuesday morning, not very far from Mr. Goode's own parish. The Reverend Henry Melvill thus writes:—

"That the Church of England does hold and does teach Baptismal Regeneration would never, we must venture to think, have been disputed, had not men been anxious to remain in her communion, and yet to make her formularies square with their own private opinions. * * * *

"We really think that NO FAIR, NO STRAIGHTFORWARD dealing can get rid of the conclusion that the Church holds what is called Baptismal Regeneration. You may dislike the doctrine; you may wish it expunged from the Prayer Book; but so long as I officiate according to the forms of that Prayer Book, I DO NOT SEE HOW I CAN BE COMMONLY HONEST and yet deny THAT EVERY BAPTIZED PERSON IS ON THAT ACCOUNT REGENERATE."—*Sermons*, Vol. ii., pp. 237, 238. Mr. Baptist Noel's secession is a commentary in confirmation that he so felt also.

contrary, as has been shown again and again, expressly allow of that as the orthodox doctrine.

Our Church's standard of orthodoxy, set up at the Reformation—viz., Catholic Fathers and ancient Bishops, and the first four General Councils,* abundantly affirms the doctrine. There never has been a time, since the Reformation, when it has not been, according to the circumstances of the times, either incidentally alluded to as a received article of faith or boldly maintained against those who denied it. With this doctrine, all the offices of the Prayer Book unite into one harmonious whole—suited to all the various stages of human life, and without it they stand apart, incoherent and unintelligible, asserting in words what they do not hold in fact, and teaching the unlearned what their framers are now said to have disbelieved. Can we then, dare we, as knowing how we have received our heir-loom of faith—with what many tears and much blood it has been sanctified and blessed—can we, dare we, because evil men by their evil lives make the doctrine apparently a contradiction—can we, dare we, because the teachers of Calvinism ask it of us to enable them to teach their harsh dogmas with the Church's seal upon them—can we, dare we, as those who minister at the same altars at which ministered Cranmer and Jewell, and Hooker and Andrewes, and Jackson and Patrick, Beveridge and Barrow, and Bull and the apostolic Wilson—can we, dare we, as those who have it in trust to hand on the faith to generations yet unborn—can we, as those who have little ones to bring to God and to train for Him—can we, and dare we, as those who have souls to

* See the Canon entitled "Concionatores." Jewell says of the Articles and the Book of Common Prayer—"We have approached, as much as possibly we could, the Church of the Apostles and ancient Catholic Bishops and Fathers. Neither have we only *reformed the doctrine* of our Church and *made it like theirs in all things*, but we have also brought the celebration of the sacraments and the forms of our public rites and prayers to an exact resemblance with their institutions or customs."—*Apol.*, 6 - 15.

be saved, doubt of God's loving mercy at the font where infants are bedewed with heavenly water? No! we cannot, and we will not surrender the faith of the Church from the beginning, nor by act or deed of ours write down the mother in whom we were new born to God, alien from the College of the Apostles, and false to her Lord and Master.

We have it in trust, Laity and Clergy alike, to hold, to practise, to hand on the transmitted faith. We cannot accept a theory which tells us the Church has no faith. We will not, because we dare not, change faith into opinion; nor can we suspend the immutable law of God upon the fluctuating perceptions of the human understanding. If the Church have no doctrine of Baptism, on what has she a doctrine? Clearly, any may deny the inspiration of Holy Scripture and be blameless, if they may deny Baptismal Regeneration and not be treacherous. Nay, does the Church teach man's accountability and the importance of prayer, and reading, and meditation of God's Word, with anything like the dogmatic certainty that she teaches that in Baptism we acquire the filial relation which gives us ground to hope in a Father's clemency, to address Him in prayer in the Son's own form of words, and to find in Holy Scripture the title-deeds of our great inheritance? Let us cling to this doctrine as one on which all our hopes depend. What is it to us that there is a Saviour, if in HIM we have no assured interest? How dreadful the feelings with which parents must regard each new-born child, if from them is taken away the true and solid knowledge, that Christ is at the font ready to take them in his arms and bless them! How miserable the hesitancy which must be ours, if on each occasion that evil example, or the overmastering force of unsubdued and unmortified concupiscence, lead our children astray, we are to be in doubt, whether in very truth they have been regenerated! Is each fall to make us tremble lest we are fondling in our arms those still outcasts—still

children of wrath? May we have no assured conviction, that we have not cast pearls before swine, when we have taught our baptized ones the prayer which is the utterance of the regenerate? Ay, is [it a mockery when we put upon the lisping tongues of our loved ones, the words which tell them of a Father in heaven, Who is theirs through their interest in Jesus' out-poured blood? Unless they be regenerate it is a mockery, for what saith St. Augustin:—

“ I ask thee, O man, righteous and holy man, ‘not having spot or wrinkle,’ I ask thee, I say, that prayer, is it the prayer of the Church? The prayer of believers or of catechumens? Most undoubtedly it is the PRAYER OF THE REGENERATE, *i.e.* OF THE BAPTIZED,—in fine and above all, OF SONS. For if not of *sons*, what assurance have we when we say, ‘Our Father, which art in heaven?’” &c. Aug. Serm. xxix. de Verbis Apostoli, cap. v. de Verbis Epistolæ, 1 Joh. cap. i. : tom. i. col. 868.]

And so to the like purpose, he whom the Homilies so approvingly quote, St. John Chrysostom, speaks of the Lord's Prayer as τὴν εὐχὴν τῶν πιστῶν—the prayer of believers or of the faithful;* and yet more plainly in his Second Homily on the 2 Cor., he asserts, that to those not baptized “belongs not the prayer which was commanded and taught us by Christ.”†

Let us not then consent to rob ourselves and our children of the assured confidence, that all their little falls and shortcomings are forgiven them, when the sobs of their tearful sorrow are hushed in the still, calm utterance of this absolving prayer. Deny Regeneration in Baptism, and hope there is none for the immediate pardon of the unpremeditated disobedience; but all faults must be supposed to prove that God's mercy reached not to our offspring, that they left the font as they were brought to it, and that all their future depends upon that sudden and agonising remorse which need never be theirs, if, by God's

* Chrys. Hom. 10, in Coloss.

† Chrys. Hom. 2, in 2 Cor.

blessing on the teaching which springs out of a living hold on Baptismal Grace, they are kept from adding sin to sin, by the thought, that each sin takes them further from the home in which alone there is safety. Whereas the opposite view practically makes light of youthful holiness in its highest aspect of implicit obedience, and rests all upon a future conversion, rather than upon a past regeneration. Well would it be, if we all realised more fully St. Augustin's teaching, in respect of the absolving power of this prayer of the Regenerate :

“ But for daily sins of a lesser and lighter character—without which none live in the world—the daily prayer of believers sufficeth. For it is their privilege to say, ‘ Our Father, which art in heaven,’ who have been already born again, to such a Father, of water and of the Spirit. This prayer entirely blots out sins of the lighter and daily sort.”*

May it be of God's great mercy, that it is a doctrine which thus touches us all in our tenderest and dearest affections, that the trial is come upon us to decide, whether we will be a Church with opinions only, where they of old had strong and living faith, where we, too, have, in our public documents, a sound and unequivocal teaching. Let but the fathers and mothers of England realise what it is which they are called upon to make an open question. Even the grounds on which they may hope for the salvation of those of their offspring who have passed the age in which they were incapable of actual sin ; let them realise, that it is the interest which the little ones whom they entrust into another's care for instruction and for discipline, have in Christ's purchased salvation, which is hereby made a matter of question and of possibility, and they will feel that here, at least, they must have certainty and affirmation. Yes ! great as the anxiety must ever be with which parents part with their children into the care of another, that anxiety will become painful and overwhelming, if you rob them of the thought, that

* Aug. Enchir. c. 71.

their loved ones go forth from their guardianship with a real and assured interest in that spiritual economy of which there is in the ascended Saviour the mystical incorporation, and of which guardian angels are the ministering spirits. Let us feel that our little ones are heirs of salvation, and we dare trust them amid the world, assured that they are in covenanted alliance with God. The hatred of evil spirits will not scare us, because we shall have faith to pierce the clouds, and see the spiritual ranks of holy angels; the very many for us who are more than the many that are against us. Had God seen fit to try our steadfastness on any less practical point than this,—had he taken us upon one on which the Church spoke less plainly, or in which our affections were less concerned, we may well fear, whether much might not have been done to destroy the faith of the masses in the propriety of a Church holding unalterable opinions.

As it is, we have not yet come to the fearful state of the German Protestants, who have long since relinquished all belief in the Divine origin of Christianity in a true and real sense, and who, therefore, have no real hold on its positive and peculiar doctrines. But we are told that it is Popish and it is bigoted to think that theology does not admit of many opinions, and that it is of the very essence of Protestantism to grant license of debate on sacred subjects; that unity of perception in respect of truth is impracticable; and that his religion is the best which has fewest points in which it condemns the opinions of his neighbour. We seem to have fallen on days in which men think Faith to be not that which God has revealed, but that which each man for himself accepts. Of such a persuasion I will only say, in the truthful words of one who “being dead yet speaketh,”—

“If this be Protestantism—if it be Protestantism to doubt of every sacred truth, or, at least, to receive none with confidence, may

that gracious Providence, which has ever yet preserved our Church, preserve her still from the curse of Protestantism ; may it teach her, that He who has given her Scripture as a guide, has given her also the power of understanding the truths it contains, that she has not been in past times, that she is not now left to wander in uncertainty and error, but possesses a light which will guide her to truth and to peace."*

And here I might be well content to leave Mr. Goode and this whole subject, but there yet remain some startling inaccuracies, unfounded assertions, and painful misrepresentations, to which, notwithstanding the already unintentional length of this reply, I am bound to allude. When I first took in hand my present task, I was not prepared to expect the amount of labour in matter of detail which has been imposed upon me. I had read Mr. Goode's Letter ;—I felt that it had more of calling names than of argument, and to what it had of the latter, I felt it would not require much time to reply. And, had I confined myself to Mr. Goode's arguments, my work would soon have been done ; but false premises met me at every turn, in a shape such that the cause of truth seemed to call for exposures, which could only be made at considerable cost of time and labour, and I will add of private feeling also. That time and that labour, however, will not, (ill as I have been able to find it, from the remainders left by duties of daily stated recurrence, admitting of no postponement), I trust, have been mispent, inasmuch as I think the public, who have not books at their command, will not depend upon statements the authenticity of which rests upon evidence (to which I am sorely tempted to apply his own term "manufactured ;" but having hitherto steered clear of imputing motives, I will only say) adduced in a prepared form by the advocates of the theory they are called upon to adopt ; and some good

* "Protestantism in Germany," by the late Rev. H. J. Rose, B.D. London, 1829, p. 29.

will have been done, if only some are induced to examine more for themselves, ere they write down the faith of ages a cheat and an imposture.

Mr. Goode has sought to affix the stigma of calumny upon an aged Bishop, not only for instituting a comparison which the Primate's own reference justified him in making; but, on account of inferences arising out of that comparison, which would, if anything, have been even stronger had his Lordship been carried by His Grace's Preface, as we have been taken by Mr. Goode's Letter, to the Edition of 1817. But, in seeking to brand a Bishop with calumny, I have shown that he has convicted himself of a degree of ignorance hardly less culpable than falsehood, and only to be distinguished morally from falsehood by the *amende* which he has it now in his power to make, by retracting his oft repeated and unfounded charges.

Mr. Goode has declared the Archbishop could not hold opinions which those who have had official intercourse with him in later years have always understood him to hold, and which his own charge of 1844 clearly proves him to hold,—and upon that Mr. Goode has made personal charges which may only prove him hasty and mistaken if he now withdraw them, but which will stand against him as calumnies if he persist in them. Mr. Goode has been equally unguarded in respect of the Council of Carthage, and the passage from St. Paul's Epistle to Titus, iii. 5.;* and if he have scarcely exceeded a fair controversial use of an error in respect of Bullinger, what, after all, is his claim for its "*authority*" worth?

But Mr. Goode has cited St. Cyril of Jerusalem, St. Clement of Alexandria, Hooker, Pearson, Taylor;—they are his witnesses,—they have been allowed to speak for themselves,

* Mr. Goode will find the same translation again in Calvin, Lib. IV. c. xv. s. 5. p. 111., ed. 1561, and possibly in other places; but where will he, in the Bishop of Exeter's Letter, find such a gloss as his own at p. 28?—"Precisely so," &c.

and they have repudiated all sanction of the views they have been called to maintain.

Mr. Goode has appealed to the silence of the Post-Reformation Century: it has been made to speak, and to speak against him. He has denied to our doctrine any better parentage than the Laudian divines. They are "Reviewers," from whose hands came our present Prayer Book, which they received in its main features from Cranmer, and Ridley, and others. He has reminded us of Cranmer's controversy with Gardyner. From that able treatise we have strongly enunciated the Church's doctrine, incidentally set forth, concerning Holy Baptism. Of Jewell he has said but little, but Mr. Gorham has extolled him; and Jewell bears witness for the catholic verity that in Baptism we are new-born. Bucer is cited, to show that our formularies must speak hypothetical doctrine, and lo! Bucer held it not. Peter Martyr is referred to as evidence that our formularies were such as he liked not, and that he thought he should be able to have them remodelled. His testimony is taken; and all that it proves is, that he wished what he could not get—that he sought that which he did not obtain,—and that, though a guest at Lambeth, he was not enough in Cranmer's confidence to know how far hopes, *which proved unreal*, were likely to be fulfilled. And the Prayer Book turns out to be just what Peter Martyr wished it not to be. The Cologne Liturgy is triumphantly quoted as the Liturgy of Melanethon and of Bucer, and it belies not its own parentage; but it will not adopt Zwinglian doctrine, nor nullify Christ's Sacrament of Baptism.

But enough. Let us examine what yet remains, and take our leave of Mr. Goode as best we may.

I have already shown that it was not an after thought of the Bishop's to connect Mr. Gorham's heresy with Original Sin; but I may just allude here to a claim which Mr. Goode makes for Mr. Gorham's doctrine, that it shall be

regarded in conformity with his "explicit disavowal" in both courts. With this disavowal we have no concern. The Bishop refused Mr. Gorham institution on his examination. If Mr. Gorham denied what that examination proves—in fifty courts—it would be all *nihil ad rem*. The question is, what did Mr. Gorham say in his examination? Let that be ascertained by reference to that examination itself: from its plain statements no subsequent disavowals can release Mr. Gorham. By what he then said he must abide, so far as the present issue is concerned. He may retract, if he have aught to retract; or he may add, if he have aught to add, as regards the future; but no disavowals made before the courts can invalidate just and legitimate inferences made from his examination by the Bishop, and acted upon in reference to that examination. In matters of opinion, disavowals of mere inferences are admissible; but in matters of faith, the language used must be such as will bear strict comparison with received formularies and authorized dogmatic statements.

I now come to Mr. Goode's reply to the Bishop, on the subject of the Articles. Mr. Goode quotes the sentence of the Judgment, in which the law of legal interpretation is laid down in general terms, made applicable to this particular case. This part of the Judgment has been so well dealt with by a Lawyer,* that I shall not care to notice it, but proceed to consider the conclusion at which the Judges arrived, avowedly upon the principle Mr. Goode claims to be so excellent.

At pp. 7 and 8 of Seeleys' edition of the "Judgment," we find the following:—

"But if the case be, as undoubtedly it is, that in the Church of England many points of theological doctrine have not been decided, then the first and great question which arises in such cases as the present, is, Whether the disputed point is, or was, meant to be settled at all,

* Chambers' Letter to the Bishop of Salisbury, pp. 14—99.

or whether it is left open for each member of the Church to decide for himself according to his own conscientious opinion. If there be any doctrine on which the Articles are silent or ambiguously expressed, so as to be capable of two meanings, we must suppose that it was intended to leave that doctrine to private judgment, unless the Rubrics and Formularies clearly and distinctly decide it. If they do, we must conclude that the doctrine so decided is the doctrine of the Church. But, on the other hand, if the expressions used in the Rubrics and Formularies are ambiguous, it is not to be concluded that the Church meant to establish indirectly as a doctrine that which it did not establish directly as such by the Articles of faith—the code avowedly made for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.”

This is the ground on which the Court decided that the Articles do not condemn Mr. Gorham. Let us examine it. First, we deny that the Church of England has left many points undecided; but, even supposing it were true that she had so left other points of theology, she certainly has not left us without a doctrine on Baptism. And in a *legal* decision, the judgment of grave and learned men, one would expect proof of a fact about which they express not even one doubt.* Yet we find nothing of the kind; it is simply an assumption, without one single witness brought to prove it. Nor can anything be more futile than the assertion, that the Articles contemplated doctrines being left to private judgment. The very title declares that the said “Articles” were “*agreed*” upon by the Archbishops and Bishops, and Clergy, “*for the avoiding diversities of opinions, and for the establishing consent touching true religion;*” and it is further declared, that the Articles of the Church of England *do contain* the true doc-

* “Nor may we believe that the Church intends to represent this Sacrament as a type and symbol of Spiritual Regeneration, without possessing infused into it the very grace itself. Because the words employed on the occasion are not merely such as imply that the sacrament and the grace are combined together, but they are such as have been studiously selected to express that idea, and such as do most emphatically express it. They even show an anxiety that nothing less may be supposed.”—*Remarks on Baptismal Regeneration, by the late Rev. John Davison, B.D., Author of Discourses on Prophecy.*

trine of the Church of England, agreeable to God's Word; and, although permission is granted to the Bishops and Clergy, in Convocation, from time to time to deliberate about the "*settled continuance*" of the *doctrine and discipline* of the Church of England now established, yet it further declares that there must be "no varying or departing in the least degree;" and plainly for these reasons, that the doctrine as set forth is plain and without doubt, being the true doctrine, agreeable to God's Word. And therefore it was that the Judge in the Church Court laid down this rule:—

"He came to the conclusion, therefore, that the Court would have to determine upon the acts of the Church publicly declared as the act of the whole body of Reformers, and not upon the opinions of individuals. Private opinions must not be taken as authority. They could have no weight unless the words themselves were incapable of being construed in a plain and literal sense. If the words were ambiguous, then it might be right and proper to revert to those private opinions; but as long as the Articles and Services of the Church were reconcilable,—and not only reconcilable, but necessarily consistent with the general and literal interpretation of the words,—they were not at liberty to put any new interpretation upon them. They must take those doctrines and expressions in their true and literal sense, and not construe them by resorting to the private opinions of individuals. This would, therefore, dispose of that part of the question so far as the Court was concerned. Now he was not aware that it was necessary for the Court to occupy much more time upon the question which had arisen here."

And, in applying this rule, so far from admitting (as Mr. Goode asserts) that Mr. Gorham's doctrine was not condemned by the Articles, Sir H. J. Fust expressly allowed:—

"*Primá facie*, then, the Thirty-nine Articles were the standard of doctrine; they were framed for the express purpose of preventing diversity of opinion; and certainly they were first to be considered and applied to in endeavouring to ascertain the doctrine of the Church."

And allowing this, he thus rules:—

"And then the question was, Had the Bishop shown sufficient reason for not instituting Mr. Gorham to the benefice? Now, he was of opinion that Mr. Gorham had maintained a doctrine that was opposed to the doctrines of the Church of England; that the Bishop had shown suffi-

cient cause why he had not instituted Mr. Gorham to the benefice ; and that, therefore, the Bishop must be dismissed, and dismissed with costs."

That this special point was not considered ambiguous or doubtful at the time of the *last* revision, we have the further evidence of *Calamy*, who, in his Nonconformist Memorials, adopts the abridged "Life of Baxter" as an introduction to his work. In this we find the Nonconformists objected to the Common Prayer Book, because—

"that it teaches the doctrine of real Baptismal Regeneration and certain salvation thereupon : ' We yield thee hearty thanks that it hath pleased thee to *regenerate* this infant,' &c. It is certain by God's word, &c. to be saved, whereas the Word of God says nothing about it. THE SENSE OF THE CHURCH as to the efficacy of Baptism, is clear from the office of Confirmation. Almighty God, who has vouchsafed to *regenerate*, &c., to their sins.' This was a thing that appeared to our ministers of such dangerous consequence, that they durst not concur in it," &c.—*Calamy*, vol. i. p. 39.

But as regards the comparison of these Articles in respect to the salvation of infants dying without Baptism, *quo tendit* ? Mr. Goode tells us that it is " admitted by Archbishop Laurence himself that there was a change in respect of the salvation of non-baptized infants." Granted, that the Church wisely omitted any determination as to the case of those who could not get Baptism—granted, that she wisely refused to confine God to the ordinances to which, nevertheless, He confines us—does this in any way indicate a doubt or a change as to the effect of Baptism where it can be had ? Assuredly not. But on this point the authority to which Mr. Goode sends us as avouching the weight to be attached to the inference from the *Reformatio Legum* shall inform us. Archbishop Laurence, alluding to this very same matter, in another part of his work, shows that the omission of the " else not" in no way justifies Mr. Gorham in the notion that the salvation of baptized infants dying before they commit actual sin is *not* to be " ascribed to their Baptism."—*Goode's Letter*, p. 70.

Archbishop Laurence (like Baxter, *see* p. 120, *supra*) holds that the insertion of the terms, "it is certain by God's word,"

"altogether excludes the notion that salvation is to be ascribed to Predestination, and not to Baptism, since they speak 'only of that which the lips of truth have revealed and placed beyond conjecture—the covenanted mercy of Almighty God.'"—Pages 166—181. Ed. 1805.

If any alteration in the Church's doctrine had been intended by this change in the Article on this subject, surely that change would have been perceptible in the public offices; but nothing of the kind is to be found. An awkward and inconsecutive mode of statement was got rid of, and some questionable assertions were omitted, but no substantial change was made in the doctrine itself. On the contrary, the doctrine of the offices of Baptism and Confirmation is exactly that of the Articles of 1536 on this very point.

I have so fully entered into the question of the dogmatic authority of our Liturgical offices, that it seems almost unnecessary to recur to it; but there is something so extraordinary in Mr. Goode's interpretation of the 57th canon, that it must be noticed. The Bishop complained very justly that the Judges should ignore the bearing of this canon upon their assertion that the Church has no definite doctrine of Holy Baptism. Mr. Goode endeavours to get rid of the force of the canon by connecting it with the wish of the Puritans to make preaching thereat, the condition of the validity of the Sacraments. Be it that this was the object of the canon, does this alter the fact that the Church alleges that there is teaching enough on the subject of Baptism to enable all to know what is "material and necessary" concerning that Holy Sacrament? And if not, can we not learn the "necessary" doctrine of Baptism from the office of Baptism?

Mr. Goode's allusions to the Burial Service require but few remarks from me. It is hardly necessary to add to the

Bishop's proofs, that wherever a charitable construction is necessary, the language of hope is used to convey the feeling of hope. But as Mr. Goode affects to doubt the validity of his Lordship's citation of "The Preacher," because the phrase, "His great mercy," ties the death of which mention is made to that of the righteous, since God is said to slay certain wicked, in his wrath, I will just observe that the passages from the Psalms which he quotes, do not show that whenever wicked men die, they are taken away from life through the withholding of God's mercy; but that there are particular cases when a judgment, such as our Lord forbade in the case of those slain by the falling of the Tower of Siloam, is one which the facts require. God does show His vengeance by slaying, but the death of every wicked man is not as to its time and circumstance of necessity less a proof of His mercy than of His wrath. All death is a sign of God's wrath. It is the unrepealed penalty of Adam's sin. It is the portion of the curse from which the second Adam has taken the sting, and the ultimate victory, but not the present power; and so, meanwhile, wheresoever there is death, there is a token of God's wrath. But even where it is most in wrath to the individual, it may be most in mercy to survivors; and as a fact of God's Providence, who ordereth all things in heaven and earth according to rules of love and goodness, a fit object of our devout thanksgiving. Mr. Goode may disbelieve the reality of our blessed Lord's distinction of "few stripes" and "many stripes;" he may not believe that the agonies of woe in the world unseen will be in degrees of intenseness; and that as there is the prophet's reward, and the righteous man's reward, so his doom shall be blacker whose sins have been the occasion of others' transgressions, than his whose crimes have lured but few to their fall. But these considerations will point to mercy and to cause of thanksgiving, even in cases where death seems to overtake in the very midst of sin. And Mr. Goode may,

perhaps, remember the fate of the disobedient prophet whom the lion slew, though it harmed not the ass, and devoured not the carcase it had deprived of life. Interpreters of Scripture, not less sound nor less charitable than Mr. Goode, have seen in that fact the witness of the probable future salvation of that prophet; but Mr. Goode's mode of reasoning would prevent our using our Burial Service over such an one.

And thus Mr. Goode's sneer about playing "fast and loose" (p. 81) with the Prayer Book, is out of place, and his allusions to the consistency of the Puritans singularly unhappy. The Dissenters, at the Restoration, did object to applying a charitable construction where words were explicit, and they were held to be justified in their objections; so, where it was a hypothetical sense which the Church intended, she made her words hypothetical too; and thus she altered the Burial Service to meet the scruples of the objectors. But, inasmuch as she had no doubts in respect of her Baptismal office, she declined to use doubtful language; and by so refusing to allege hope when she felt certainty, she excludes a hypothetical sense where her language admits of a "plain sense."

Mr. Goode seems uneasy at the plain and manifest teaching of the Catechism, and does little more than praise the Judgment, for its construction of this document.

Now what says the Judgment?—

"The whole Catechism requires a charitable construction such as must be given to the expression, 'God the Holy Ghost, who sanctifieth me, and all the elect people of God.'"

"Requires a charitable construction!" Why? To make the Catechism intelligible? No. To make it consistent with itself, with the other offices of the Church of England, or with the teaching of the Church Catholic? No. Why, then? Simply this—To make it consistent with the opinions held by Mr. Gorham! What are we to understand by this

charitable construction? Fairly represented, it seems to be this:—That we may hope, in a judgment of charity, that what the Catechism positively asserts, is true, but that we have no certain assurance of its truth. And this construction “the whole Catechism requires.” Try it:—“What dost thou chiefly learn in these articles of thy belief?” “First, I learn to believe in God the Father, who hath made me and all the world;” *i. e.* we may charitably hope that God the Father made the particular child answering, but can have no assurance of it. Why, this will bring us to the Gnostic heresies of Saturninus and Basilides. Will the Privy Council allow this? If not, it is plain, that, even in their own judgment, “the whole Catechism” does not mean the whole Catechism; and we shall need some further “judgment” enlightening us as to what parts are to be understood with this “charitable construction.” Let plain minds judge what a state of confusion we are brought to by such non-natural principles of interpretation. And this in a Catechism for the use of children!

But what is the plain meaning of the words quoted in the Judgment? The doctrine of the Church is, that by Baptism a person becomes a “child of God”—one of the elect people of God; and therefore, in the Baptismal Service, the Church calls upon us to pray that the child now to be baptized “may ever *remain* in the number of God’s faithful and elect children.” This being so, each baptized person is truly, and without any kind of hypothesis, sanctified; and this sanctification is the work of the Holy Ghost. Sanctification is a process that admits of degrees, and is only perfected in eternity; but its commencement is in Baptism. This is the teaching of the Church, and therefore she requires her members to confess, each one, “The Holy Ghost sanctifieth me, and all the elect people of God.” This she teaches as a positive truth; and to say that it requires a charitable construction, is mere assertion, without an attempt at proof. If

the Church had not meant to make a positive assertion, the language might easily have been qualified so as to express the required meaning; and truth and honesty would require that it should be so qualified. To teach one thing, and not only to mean another, but to leave that hidden meaning to be supplied according to the private fancies of each individual minister, would be a piece of reckless dishonesty, unsurpassed in the annals of grave deceit. Let us hear the great and learned Dean Jackson on this point:—

“Some in our times, there are, therefore (and more I think than have been in all the former), which deny all Baptismal grace; others there be which grant some grace to be conferred by Baptism, even unto infants; but yet these restrain it only to infants elect. And this they take to be the meaning of our Church’s Catechism, wherein children are taught to believe, that as Christ, the second Person in the Trinity, did redeem them and all mankind, so the Holy Ghost (the third Person) doth sanctify them and all the elect people of God.

“But can any man be persuaded that it was any part of our Church’s meaning to teach children, when they first make profession of their Faith, to believe that they are of the number of the elect, that is, of such as cannot finally perish? This were to teach them their Faith backwards, and to seek the kingdom of heaven, not *ascendendo*, by ascending, but *descendendo*, by descending. For higher than this, St. Paul himself in his greatest perfection did not possibly reach; no, nor the blessed angels which have kept their first station almost these 6000 years: yet certain it is, that our Church would have every one at the very first profession of his faith to believe that he is one of the elect people of God. But those reverend fathers which did compose that Catechism, and the Church our Mother, which did approve and authorize, did in charity presume, that every one which would take upon him to expound this Catechism, or other principles of Faith, should first know the distinction between the elect—*i. e.* such persons as cannot perish, and the elect people of God—or between elective unto God’s ordinary grace or means of salvation, and election unto eternal glory. Every people or nation, every company of men, when they are first converted from Gentileism to Christianity, become an elect people, a chosen generation or company of men; that is, they, and their seed after them, are made capable of baptism, receive an interest in God’s promises made unto us in Christ, which the heathens, while they continue heathens, cannot have.

“And all of us are in Baptism thus far sanctified, that we are made true members of the visible Church, qualified for hearing the Word, for receiving the Sacrament of Christ’s Body and Blood, and whatsoever benefits of Christ’s priestly function are committed to the dispensation

of His ministers. And thus far sanctified by Baptism no man can be but by the Holy Ghost.

“Our Apostle saith (1 Cor. vii. 14), that the unbelieving husband is sanctified by the believing wife, &c., to, ‘But now are they holy.’ So that he attributes an holiness unto the children of believing parents, by which they are more capable of Baptism than the children of unbelieving parents are. And of this holiness by which they are capable of Baptism all children are partakers, although but one of their parents, whether father or mother, do believe: much more are the children of believing parents reputed holy or sanctified after Baptism, by which, also, some gift of the Holy Ghost is conferred upon them. For *even that* holiness which was communicated or desired unto them from their parents before they are baptized, or by which they became capable of Baptism, *was conferred by Baptism.*”

With respect to the argument drawn from the question framed on the sponsions, I will content myself with referring to a very able letter in the Irish “Ecclesiastical Journal” of November, 1849, towards the conclusion of which we read:—

Again, the beginning of the Catechism itself demonstrates that the design of sponsors is altogether *prospective*, and for the satisfaction of the congregation; and that to the efficacy of the Sacrament itself they are wholly unprofitable. After the child replies that in Baptism he “*was made* a member of Christ, a child of God, and an inheritor of the kingdom of heaven,” he is asked, ‘What *did* your godfathers and godmothers *then* for you?’ He answers, ‘They did promise and vow three things in my name:—first, that *I should* renounce the devil, &c.; second, that *I should* believe all the articles, &c.; third, that *I should* keep God’s holy will and commandments, and walk in the same *all the days of my life.*’ And to the question, ‘Dost thou not think that thou art *bound to believe and to do* as they have promised for thee?’ the child replies, ‘Yes, verily; and by God’s help *so I will.*’ The *present* efficacy of Baptism is nowhere here stated to depend on the sponsions in any conceivable sense; but on the other hand, those sponsions are represented (in consequence of the *tense* used throughout) as having a *subsequent* effect of a different description, dependent on the subsequent *will* of the child. It is not renunciation, faith, and obedience, existing at the time of the Baptism, to which allusion is made; but renunciation, faith, and obedience, to take place at a future period. Connect these remarks with the passage which we have here considered, and the conclusion is, that although infants are incapable of repentance and faith, and although, consequently, those duties cannot in such case be required, yet engagements are made for the *future* performance of them, not to suspend the present efficacy, but to secure the subsequent benefit of baptism, “because,” as it is said, “infants promise them both

by their sureties ; which promise, *when they come to age*, themselves are bound to perform."

Mr. Goode's assertions in respect of the Act of Uniformity are so peculiar as to require a few words of notice, but they shall be very few. And first, I will say, that this Act was felt to apply to the interpretation of the Prayer Book, when it was first passed.

Speaking of the scruples of the Nonconformists, the Puritan Apologist says :—

"It is not to be supposed they had all the same scruples. Bishop Kennet says, that renouncing the covenant was the greatest obstacle of conformity with the Presbyterians. But his Lordship is mistaken ; for if abjuring the covenant had been omitted, they could not have taken the corporation oath. Some could not, in conscience, comply with the very form of the hierarchy. Great numbers scrupled ordination, which implied a renouncing the validity of their former ministrations. But that which the Dissenters of all denominations refused, was giving THEIR ASSENT AND CONSENT TO ALL AND EVERY THING CONTAINED IN THE BOOK OF COMMON PRAYER. (*sic.*)

"This they apprehended to be more than was due to any human composition."—*Neal's History of the Puritans, Abridged. By Edward Parsons.* Baines, Leeds. p. 318.

Now, if the feeling was merely that the book was to be received in each man's interpretation of it, then, in good sooth, it would have been less distasteful. Nor indeed was the age in which the Act of Uniformity passed wanting in some preachers of the Gospel, who possessed the same astuteness of intellect and the same exemplary strictness of conscience as is indicated in a letter in the "Plymouth Herald," of 13th May, 1848, signed by a "Lover of Justice," which claims for the clergy of that town this view of subscription, *viz.* : that "every conscientious man," "of course" subscribes "*in the sense in which he himself understood it.*" Now this subscribing to the Book of Common Prayer is near akin to consent to its use as meaning less than consent to its obvious and received teaching, according to a definite

interpretation, *i. e.* its plain sense. We learn from Baxter that some such there were in his own day. He thus states their arguments, with his own comments :—

“For the Latitudinarians and unwilling Conformists, *their plea* is that the *use* of the forms and ceremonies is lawful, and that is all they are required to subscribe to. But this is so gross, that the Nonconformists cannot stretch so far. The words are as express to exclude such stretching as could well be devised. For, 1. It is *assent*, as well as *consent*, which is declared,—2. It is to all and everything, which includeth every word,—3. It is *to everything contained in it*, as well as prescribed by it, and the doctrinals are contained in it. To put all out of doubt, since this Act, the Parliament made another Act, to which, while provisos were offered, the whole House of Lords sent it back with this proviso—‘that those that declared assent and consent to all and everything, &c., should be obliged to understand it only as to the *use* of what was required of them, and not as to the things in themselves considered!’ The Commons refused this proviso, and the House had a meeting about it, in which the Commons delivered their reasons against the exposition of the Declaration, and in the end, the Lords did acquiesce in their reasons, and consented to cast out the proviso—so that now the Parliament hath expounded their own words, and there is no more pretence left for the LATITUDINARIAN EQUIVOCATION.”—*Baxter’s Life and Times*. Part ii. 427.

It is at this point that Mr. Goode’s abuse breaks out beyond all bounds, within which hitherto it had been more or less kept. Having adduced a passage of the Bishop’s Letter, the sense of which he alters by the double gloss of interlarded words and capitals, which wholly change the emphasis and point of the Bishop’s own argument and charge, (*see note* p. 155, *supra*) Mr. Goode launches out into the following apparently vindictive matter, which even if it had truth for its basis, would, I venture to say, still be unexampled in the annals of controversy,—bitter as the *odium theologicum* has too often proved itself to be :—

“That you have quoted certain words ‘in order to show’ that the party opposed to you is *guilty of perjury*, is beyond all question; precisely as—but I will let such language speak for itself.

“My Lord, when I first entered into controversy with your Lordship, I was quite aware of the consequences to which I was exposing myself in

the character of the language which I should be called to encounter. But there are some occasions on which duty demands a sacrifice of personal feeling. The position in which you have been placed, gives a publicity to your statements which requires that their real nature should be exposed. Otherwise I need not inform you, that a 'Charge' or a 'Letter' from the Plaintiff in the Cause of the Bishop of Exeter *v.* Latimer, would have needed no reply.

"That one, of whom a jury of his countrymen, in his own Cathedral town, have pronounced,—that language speaking of him (in terms which I shall not repeat) as unworthy of belief, is proper and justifiable,—should fling around him, with a profuse hand, similar accusations against others, is not more than was to be expected. It is not wonderful that you should seek relief in branding others with the same imputation; conscious as you must justly feel, that you may give vent to the most unlimited abuse with the most perfect impunity. Whatever it might be, no cause of action could lie against you for it. I quite grant that you would be *triumphantly* acquitted, if charged with libelling. For the question would be, What damage has it inflicted? And the incredulity of any jury that could be selected, on such a point, would, beyond all question, be insuperable."—*Letter*, p. 88.

It is most painful to be forced to one of two conclusions in respect of this passage: either that Mr. Goode has written what he has written without the slightest knowledge of the facts of the case beyond this, that in a cause, *The Queen v. Latimer*, some kind of verdict was returned for the defendant; or that he has knowingly mis-stated the whole matter. I should have left unnoticed language so gross, knowing that all candid persons would inquire into the circumstances before receiving such wholesale slander; but that the facts connected with the exposure of its grossness throw no little light upon other pertinent matters.

The cause originated in some disputes respecting a chapel at Bridgetown, licensed by the Bishop of Exeter on the petition of the Duke of Somerset. The sort of engagement into which his Grace really entered, we shall see presently. In the Bishop's licence (*whose receipt was acknowledged by the Duke himself*), we find it laid down that "it is the intention of his Grace to provide a permanent endowment for a minis-

ter of the said chapel. *And as soon as such endowment can be settled to our satisfaction, to give and grant the site of the said building, for the purpose of the same being consecrated as and for a chapel for religious worship, according to the rites and ceremonies of the United Church of England and Ireland.*" We find also that his Grace "*engaged, that if we should think fit to grant such our licence, the said intended chapel should be set apart and appropriated exclusively for that purpose.*" And once more, that Divine service shall be celebrated "*by a Priest or Minister in Holy Orders, to be for that purpose licensed by us, until we shall be enabled and shall think fit to consecrate the said chapel, or make some other order in this behalf.*" This licence was granted in the year 1832. During eleven years the Duke did not carry out these intentions, which the Bishop had accepted as his justification in granting the licence.

In 1843, the vicarage of Berry Pomeroy (in which parish Bridgetown is situate) became vacant, and the new Incumbent declined to renew the nomination of Mr. Shore, who had hitherto officiated in the chapel, and he was therefore prohibited from officiating there. In the following February (1844), without any previous notice to the Bishop, the agent of the Duke of Somerset certified, under the provisions of 52 Geo. III., chap. 155, to the Archdeacon of Totnes,] that this chapel was intended to be used as a "place of meeting of a congregation or assembly for religious worship, of Protestants." And after this, notwithstanding the Bishop's prohibition, Mr. Shore continued to officiate, and actually petitioned the House of Lords as a *Protestant Dissenting Minister*. On the presentation of this petition, the Bishop is reported, among other things, to have said that the noble Duke had *undertaken* to endow the chapel, in order to its being consecrated. About a month after, Lord Seymour (the eldest son of the Duke), in the course of a speech to certain of his constituents at Totnes, is reported to have

directly charged the Bishop with falsehood, in stating that the Duke had ever engaged or agreed to endow the chapel. Lord Seymour was invited to put this matter in a train for being fairly investigated by a jury of his countrymen, but from this course his Lordship seems to have been advised to shrink. He did not embrace the opportunity offered him of avowing himself the author of the speech. And at this point we are first introduced to Mr. Latimer, the Editor of the *Western Times* Newspaper, who published this supposed speech of Lord Seymour's, and added some observations of his own, also imputing to the Bishop falsehood in his observations in the House of Lords. According to the existing state of the law, Lord Seymour was not amenable to the law, and therefore the Bishop could only prefer a bill of indictment against Mr. Latimer, which he did, and the cause was tried before Mr. Baron Platt and a special jury for the City of Exeter, on the 27th March, 1848. I have before me the whole evidence and the speech of counsel. The defendant had justified, under Lord Campbell's Act, to a *part of the libel*—and that part was, that the Duke of Somerset had not *undertaken* to endow the chapel. On that issue the jury found for the defendant; but there was not, in the whole case, a single feature justifying Mr. Goode's assertion, that the Bishop is

“one of whom, a jury of his countrymen, in his own Cathedral town, have pronounced,—that language, speaking of him (in terms which I shall not repeat) as unworthy of belief, is proper and justifiable.”

The only opinion they pronounced upon the language to which Mr. Goode alludes is, that it was *libellous*. But because, as it seems to me, the word *undertake* did not appear in the correspondence between the Duke and the Bishop, they found that the Duke had not *undertaken*, and that therefore the Bishop was in error in what he stated in the House of Lords. This finding of the jury was wholly against the

summing up of the Judge, and was pronounced by him a verdict he could not understand.

In his summing up, his Lordship said, amid much more to the same purpose:—

“ ‘ There does not seem to be much doubt that the offer respecting this Chapel, was made to the Bishop, and that he was ready to consecrate it, provided it was endowed, the land of the Chapel conveyed to the Church, and that the Chapel should be used for Divine Service, according to the ritual of the Church of England. You will have to consider whether he did grant the licence, upon the Duke’s entering into that engagement, for the endowment and consecration of this Chapel. If he granted the licence, having obtained that engagement, why, then he was perfectly right, in what he stated in the House of Lords, and this issue also must be found for the Crown (the basis of the libel being the falsehood of the allegation in the House of Lords.)’ ”

“ The letters were then read by the Judge, observing on them as he went on, and commenting on the following passage in Mr. Maberly’s letter to Mr. Barnes, of the 22nd September, 1832, in which he states,—“ *It is his Grace’s most serious and determined intention to do his best, through the medium of the Church Commissioners and otherwise, to procure the Consecration of this Chapel, and to make for it a permanent regular endowment of proper amount ; with the expression of this intention, the Bishop will, I doubt not, knowing his Grace’s attachment to the Establishment, feel satisfied and rest content.*”

“ And the Judge observed—‘ *Are these things to be treated as a matter of form ?*’ it never can be intended that an individual in the rank of life of the Duke of Somerset shall not be bound by what his agents state on his behalf. That can hardly be conceived for a moment. Mr. Maberly’s duty it was to see that the Duke did not enter into an engagement which he never intended to fulfil.’ The Judge then remarked on the Petition for the Licence, on which he said,—‘ The Diocesan would desert his duty, if he granted the Licence, without having a declaration on the part of the person signing it, holding out certain events intended to take place, and which alone formed the inducement on which the Bishop would grant the Licence.’ ”

“ *Do you suppose that the Duke, if he told the Bishop that he would not endow this Chapel, would have obtained this Licence ? The Bishop certainly would never have issued the Licence.*”

“ His Lordship next read Mr. Barnes’ letter to Mr. Maberly, of September 25th, and his answer of the 26th September, showing the Duke’s title to the property and inclosing plans &c., and proceeded,— ‘ *What was the use of ascertaining the Duke’s title, which had been alluded to in the preceding letter of Mr. Barnes, unless it was for the purpose of making over the Chapel and endowing it ?*’ ”

* * * * *

“ The Judge, in referring to the Petition of the Duke for a licence,

said, ‘ If you think that this was not an undertaking on the part of the noble Duke, you will say so, BUT IT SEEMS TO ME, THAT THE LITERAL MEANING OF THE LANGUAGE WOULD CONVEY TO A REASONABLE MAN, TO WHOM THIS PETITION WAS ADDRESSED, THAT THE DUKE ENTERED INTO THE ENGAGEMENT WHICH IS ALLEGED, ALTHOUGH THE WORD “ UNDER-TAKE ” IS NOT ACTUALLY USED. If this was an agreement proved between the parties, it would be my duty to state to you the legal effects of the terms which it contained. But this is a question between the Duke and the Prelate as to what they meant between each other at the time ; whether the former did not enter into a solemn engagement with the latter upon this correspondence. If he did not, the Bishop is wrong ; if he did, the Bishop is right—you will say, looking at the whole, whether you collect that the Duke did hold out to the Bishop an expectation that he would endow this Chapel.

“ ‘ If you think that he did hold out that intention in such a manner as amounted to an undertaking, then it seems to me that the Bishop was perfectly right in saying that the pledge had been given, and that it had been violated.

“ ‘ We cannot respect persons here If the party states that from which he afterwards departs, it is for us to judge the transaction according to the principles of justice, and to state what the evidence brings home to our minds as to the justice of the case ; after finding first whether the matter charged in the indictment is libellous, you will in the second place say, whether the Duke did not undertake to endow this Chapel. That it has not been endowed is quite certain. If you collect, from the nature of the correspondence, and no man to whom that Petition was addressed but must have concluded that the Duke undertook to endow that Chapel, the verdict must be for the Crown on that issue also, because the Bishop stated in the House of Lords that which he was justified in stating, and which was perfectly consistent with the truth, and the libel in that respect will be false.

“ ‘ If, however, you think that the undertaking was not given, you will give the verdict for the defendant on that issue.’ ”

Notwithstanding these facts, and these observations from the Judge, the jury found, on the second issue, that verdict for the defendant to which Mr. Goode has thought it right exultingly to refer !! It is not my province to discuss its merits or observe further upon it. I leave that to the public, on this statement of the facts, which may well be concluded with the observation of the learned Judge (who tried the case) to the defendant’s counsel, when an application was made to him respecting the costs of the trial :—

“ I do not think you would like a new trial ; you were exceedingly lucky in getting the verdict—how it was given I do not understand quite ; I THOUGHT IT WAS A VERY WRONG VERDICT, I ASSURE YOU. UNLESS THE JURY WERE MISLED, ONE CANNOT UNDERSTAND IT. You have a right to keep all you got, and no more.”

I am bound to believe Mr. Goode had been misled by others, as to this trial. Let him, if this be so, come forward as a Christian, and own it ; let him apologise, at least, for this part of his attack, and I will gladly cancel all allusion to it from this work with the same speed that he shows in putting himself right with those who love fair speaking. I have reason to know that Mr. Goode alleges himself unwilling to continue this controversy in a personal tone : it rests with himself to purge himself from this melancholy outbreak. He may rely upon it, there never was a case in which an action would be more readily attested as good by the convictions of an approving conscience, than were he now to put in practice the teaching of the old copy-slip—

“ An error gracefully acknowledged is a victory won.”

I own to indignation, deep and burning indignation, at the language and tone Mr. Goode has introduced into this controversy. I may hardly hope to have succeeded to the full of my wishes in respect of the utterance I have given to that indignation (*see pp. 2, 3, supra*) ; but this I will say, I have not, knowingly, imputed motives to Mr. Goode ;* I

* In correcting these sheets for the press, it occurs to me that I had forgotten, when I wrote the above, my allusion to the Cologne Liturgy at p. 30, where there is an implied imputation in respect of Mr. Goode's motives in printing that Liturgy in Latin. It was called forth by one or two preceding foreign Liturgies being given in English ; but, as this may be because of there being an *authorised* Latin,—no less than a German copy of the Cologne Liturgy, I beg to withdraw my allusion to “ the wisdom of the serpent ;” and will only express a hope that Mr. Goode will favour us, at any rate, with an English version of the Definition “ *De Baptismo*” in that Liturgy, beginning, “ *Baptismus est sacramentum regenerationis, quo CHRISTO DOMINO inseri-*

have not gone elsewhere than he has referred me for his own views; I have, I believe with hardly an exception, fully quoted his own words, whenever I have had occasion to refute them; and until I see how he acts, now that his inaccuracies are brought under his notice, I will not give up the hope, that his perversions have come rather from an over-heated anxiety to vindicate what he believed to be truth, than from a wilful determination to misstate and mislead. The very accessibleness of the exposure, in many cases, as, *ex. gr.*, in the charges against Mr. Badeley and Archdeacon Wilberforce, make us bound to try and believe, that haste and partisanship have had more to do with it than persistence in preconceived notions, at all risks and at all costs.

We are now brought to Mr. Goode's rejoinder to the Bishop's account of the bearing of the Savoy Conference on our present Prayer-Book. I will not insult my readers' knowledge of history, or their common sense, by arguing that the fact of questions having been discussed at so much length, and with such nicety, by certain parties, as Members of the Savoy Conference, must, of necessity, affect their conduct in reference to these very same questions as Members of Convocation, empowered to review the very book about which all their previous discussions had been. How could it be otherwise, when we remember the part that the learned and temperate Dr. Pearson had taken in respect of the Savoy Conference, when the commission was just about to expire?

Mr. Goode, however, in capital letters, denies the Bishop's facts. He denies that these Resolutions were presented to the King, nay, more, denies that there were any Resolutions

mur, incorporamur, sepelimur in mortem ejus, induimur eo atque efficimur per eum filii et hæredes DEI," &c.

This is a very different account of Holy Baptism from that given by Mr. Goode, pp. 24, 25 of his Letter; and be it remembered it is Mr. Goode's own authority, Bucer, from whom we receive it.

to present. To this part of the charge, I shall reply in the words of one of Baxter's biographers—but I must first point out that the Bishop does not allege that presenting of the Resolutions to the King was the act of the Conference *quâ* a Conference—as Mr. Goode represents his Lordship to have done when he says:—

“ So far from the ‘resolutions and determinations’ of the Savoy Conference being presented to the King, as found in the document called ‘the Savoy Conference,’ no report at all of the kind was presented to the King from the Savoy Conference; and for the very best possible reason, namely, that there were no ‘resolutions and determinations’ to present, because nothing was agreed upon there; and the alterations and additions in the Prayer Book are expressly mentioned in the Act as having been presented to the King by Convocation; and the document called the Savoy Conference is only an unauthorised and anonymous account of its proceedings.”*

Let it be remembered what was one main object of the Savoy Conference. It was to see “whether any, and what concessions could be made to the Presbyterian party.” Their demands were so outrageous, that they failed in obtaining what they sought. The Bishops refused to make the alterations demanded. The rest shall be told in Neal's words:—

“ The ministers prayed them to consider the ill consequences that might follow upon a separation. But all was to no purpose; their Lordships were in the saddle, and would not abate the smallest ceremony, nor correct the grossest error, for the peace of the Church. Thus the King's Commission expired, and the Conferences ended without any prospect of accommodation.

“ IT WAS AGREED AT THE CONCLUSION THAT EACH PARTY MIGHT REPRESENT TO HIS MAJESTY that they were all agreed upon the ends of the Conference, which were the Church's welfare, unity and peace, but still disagreed as to the means of procuring them. THE BISHOPS THOUGHT THEY HAD NO OCCASION TO REPRESENT THEIR CASE IN WRITING; but the PRESBYTERIAN COMMISSIONERS met by themselves and

* “ An Account of all the Proceedings of the Commissioners, &c. London: Printed for R. H. 1661. 4to. The Nonconformists presented a Petition to the King, complaining of what took place in the Conference; but the Episcopalians do not seem to have made any report to the King of *any kind*.”

drew up and PRESENTED AN ACCOUNT OF THEIR PROCEEDINGS, with a petition for the relief which they could not obtain from the Bishops.”—*Neal's History of Puritans*. Abridged. Vol. II. p. 505.

I wait not to answer the injustice of this charge of pertinacity in trifles made against the Bishops, when these same parties in the Convocation—which was, indeed, almost contemporaneous with the Conference—made six hundred alterations in the Prayer-Book, many of them on the points ventilated in this very Conference—for I remember that it is a Puritan historian I am quoting; but what shall be said for Mr. Goode's accuracy, and, alas! what for the charges he grounds on the Bishop's *alleged* inaccuracy, which even Neal shows to be not an inaccuracy, a point in which he is confirmed by Baxter's biographer already alluded to. At pp. 212, 213, of the first volume of Mr. Orme's Edition of Baxter's Works, I find the following account of this same matter:—

“ The affair having thus ended in a kind of farce, and the ministers having totally failed, as they conceived, in the great object of the Conference, THEY DREW UP A CORRECT ACCOUNT OF THE WHOLE AFFAIR, AND PRESENTED IT TO THE KING in the form of a petition.

“ It was WRITTEN BY BAXTER, and with a few alterations and amendments, was at last LAID BEFORE HIS MAJESTY, WITH A FAIR COPY OF ALL THE PAPERS, BY DR. MANTON, DR. REYNOLDS, DR. BATES, AND MR. BAXTER. It gives a short history of the Conference, and its unsuccessful issue, and concludes by praying that the benefits of the King's declaration might be continued to the people, and that the additions promised in it might be bestowed. *It does not appear that Charles said anything particular at the winding-up of the affair.*

“ He parted with the ministers civilly, but with a full determination to pursue such measures as, to adopt the expression of his grandfather respecting the Puritans, would ‘ drive them out of the kingdom, or do worse.’ The failure offers one of many illustrations of the folly of attempting to reconcile the principles of this world with the laws and government of the kingdom of CHRIST. It is true, in regard to such transactions as the Savoy Conference, as well as of other things, ‘ that no man can serve two masters.’ ”—*The Life and Times of Richard Baxter*, Chap. VI. p. 212.

As all Mr. Goode's reasoning depends upon the denial of the facts here proved, I shall, with this matter, dismiss the

Savoy Conference, as entitled to all the weight the Bishop justly claims for it, and which Mr. Goode's own citation of Dr. Cardwell's account of what took place in Parliament abundantly proves; merely further premising, that when, in the passage cited by Mr. Goode, at page 89, the Bishop speaks of the "meaning of the Legislature," his Lordship evidently has in his mind—though Mr. Goode sees it not—the only Legislature competent to act for the Church in such matters—namely, her Convocation in its two houses; and that they must have known of, and cared for, the Conference of the Savoy, is clear from the names of the parties engaged in the one and the other: and then the ratification of the Book imposed by the Convocation by the vote of Parliament, makes the determination of the Convocation *in re* binding on the Church to this hour.

There is yet one other Charge which Mr. Goode makes against the Bishop of Exeter, and as it is the solitary one of inconsistency with his Lordship's former self in respect of the importance of this doctrine, and is accompanied with a very offensive comparison, it may be well just to allude to it.

Mr. Goode quotes a long passage from the conclusion of the Bishop's primary Charge, in which his Lordship makes an earnest appeal to the brethren of the Separation, calling upon them to renounce their schism, and to return into the fold from which they remain voluntary, and not expelled, wanderers.

He makes a careful distinction between those "who call themselves *Unitarians*" and other Dissenters of a "much more evangelical description;" and in respect of the "Wesleyans" in particular, he grieves to be obliged to call them Separatists, because *Separatists* is only another name for *Schismatics*: "And Dissenters," his Lordship says, "they scarcely are."

His Lordship states of his own knowledge, that in one instance, which he terms, however, a "signal instance," "an Independent minister," who, "with almost the whole of his large congregation," "returned to the bosom of the Church"—the result of a "*very close inquiry*" was to find that "their doctrines and worship were before their union with us sound and irreproachable." I have no knowledge of these circumstances, but I know that there is a meeting-house in this town, at which, for many years, the Liturgy of the Church of England was used; and, as I am informed, parties used to attend its services in the then dearth of church room, who were not Dissenters, either by training or in affection. Had the minister of that congregation taken the step pointed out above, is it not possible that a similar statement might have been truly made respecting him?

It is no part of my concern to defend the Wesleyan Methodists, but this I do know, that the Wesleyans, as distinguished from other Methodists, do profess a strong doctrinal adherence to the Church of England; and the principles and strong remonstrances of their founder witness against them as being under present circumstances in needless separation. Be this as it may, the passage from the Charge of 1833 is quoted, to show that the Bishop of Exeter felt and taught differently then to what he does in 1850:—

"Thus spoke DR. HENRY PHILLPOTTS, BISHOP OF EXETER, at his Primary Visitation in 1833:—My Lord, the Catholic spirit which that passage breathes, the solemn words that form its conclusion—alas! what a contrast do they present to the sounds that are now escaping from the same lips! Talk you of change, my Lord, in our venerated Primate? of the teaching of his later, contradicting the sounder teaching of his earlier, years? Alas! what a change is here! Could the prophetic spirit that forewarned Hazael of his future acts, have whispered in your ear the circumstances in which the close of your course would find you, how would the same indignant exclamation have betrayed the horror-stricken incredulity with which you received the startling premonition!"—*Goode's Letter*, p. 106.

Mr. Goode does not seem to be able to understand the

difference between earnestly entreating Separatists to give up their schism and allowing the ministers of a church to teach doctrines which that church does not hold—he does not seem to be aware how the exclusive truths of the Catholic faith can be exclusively maintained, and yet no breach be made in charity towards the persons of those who are separate from the Catholic fold. Let him learn how this is from the following extract from the Bishop of Exeter's Second Charge, that for 1836:—

“ Before I conclude, I should not satisfy either your feelings or my own, if, in meeting you in this solemn way, I did not address to you some observations respecting the duties of our ministerial and pastoral charge. But without launching on a general exposition of those duties, I think it may be more useful to confine my observations to a single, but very important particular—a particular, however, of which, important as it is (peculiarly so, I deem it, in the present state of religious sentiment in this country), we have all, I fear, been too neglectful. I mean, the obligation of instructing the people in the real nature of Christ's Church, and the duties resulting from it both to the ministers and to the people.

“ That the notions of many good men and sincere Christians are, on this subject, extremely lax—caused, in the great majority of instances, by ignorance or want of due consideration—is too notorious to need any proof. Let me entreat you, therefore, to turn your thoughts, and occasionally your exhortations, in this direction.

“ Remind your people that salvation, being deliverance from the natural state of man, man has not only no natural claim, but no natural power of attaining to it. It is, throughout, a gift of grace, a free gift of God, to be received from God, in the way of God's own appointment. Now Christ has declared himself to be ‘the way,’ and He instituted a body, His Church, of which He is the Head, that they who are ‘found in Him,’ members of his body, the Church, might be in ‘the way of salvation.’

“ Remind your people, that it is to this body that the promises of the gospel are made; and therefore it is of incalculable moment to every one who hopes for a share in these promises, to ascertain whether he belongs and is faithful to the body to which they are made:—whether, too, he seeks them in the ordinances to which they are annexed, and from the appointed ministers of those ordinances.

“ In order to this, remind them, that the Church is a visible body, into which its members are admitted by a visible sign, *THE SACRAMENT OF THE NEW LIFE*; that in *BAPTISM IS REGENERATION*; *without it, we*

have NO WARRANT OF SCRIPTURE to affirm that THE NEW BIRTH TAKES PLACE AT ALL : WITHOUT IT, WE ARE YET IN OUR SINS—in a state of spiritual death, of enmity with God, and of fellowship with the arch-enemy in his hatred, and in its everlasting punishment.

“ And not only is the entrance into the Church by a visible sign, but that body is visible also in the appointed means of sustaining the new life, especially in that most sacred and sublime mystery of our religion, the Sacrament of the Lord’s Supper.” * * * *

“ And not only is the Church visible in this its highest act of worship, but also in common and public prayer ; for we are commanded ‘ with one mind and one mouth to glorify God.’ * * * *

“ Remind your people that the Church is visible in its rulers and its ministers ; for they only can claim to rule over the Lord’s household whom He has himself placed over it ; they only are able to minister the means of grace,—above all, to present that great commemorative sacrifice—whom Christ has appointed, and whom he has in all generations appointed in unbroken succession from those, and through those, whom He first ordained. ‘ Ambassadors from Christ’ must, by the very force of the term, receive credentials from Christ : ‘ Stewards of the mysteries of God’ must be entrusted with those mysteries by Him.

‘ Remind them, that in the Church only is the promise of forgiveness of sins ; and, though to all who truly repent, and sincerely believe, Christ mercifully grants forgiveness ; yet He has, in an especial manner, empowered his ministers to declare and pronounce to His people the absolution and remission of their sins.

* * * *

“ Having shown to the people your commission, show to them how our own Church has framed its services in accordance with that commission ; show this to them not only in the Ordinal, but also in the Collects, in the Communion Service, in the Office of Visitation of the Sick ; show it, especially, in that which continually presents itself to their notice, but is commonly little regarded by them ; show it in the very commencement of Morning and Evening Prayer, and make them understand the full blessedness of that service, in which the Church thus calls on them to join.

* * * *

“ If, when you thus state the nature of the visible Church, and the privileges and blessings which are assured to those who are admitted into it—if you are asked, as doubtless you will be asked,—What then becomes of those who are not, or continue not, members of that Church ? TELL YOUR INQUIRERS THAT YOU ‘ JUDGE NOT THEM THAT ARE WITHOUT’—*that to their own MASTER they stand or fall*—THAT GOD’S ARM IS NOT SHORTENED, NOR HIS MERCY STRAITENED, NO, NOT BY MINISTRIES OR ORDINANCES WHICH HE HAS HIMSELF APPOINTED. But tell them, too, that he who wilfully, and in despite of due warning, or through recklessness and worldly-mindedness, sets at nought those ordinances and despises those ministers, has no right to promise to

himself any share in the grace which they are appointed to convey.”—*Charge delivered to the Clergy of the Diocese of Exeter, by Right Rev. HENRY, LORD BISHOP OF EXETER, at his Triennial Visitation. 1836.*

And now I have done. Almost do I need to ask the pardon of that Right Reverend Prelate whom I have sought to vindicate from Mr. Goode's aspersions—for the possible inference which may be drawn as to his character needing to be defended from such attacks as I have exposed. But Mr. Goode's letter has been so extolled, and is alleged to be so unanswerable, that I trust his Lordship will forgive me for making their ignorance wilful, who shall still believe that the accusations brought by Mr. Goode against the Bishop of Exeter are just or true or reasonable.

I the less regret omitting that further statement of the true doctrine upon this subject, with which I had intended to conclude these remarks, because another has announced his intention of replying to Mr. Goode, who will not leave aught unsaid of that which the Church intends when in her Catechism she states that there is requisite stedfast faith in specific promises made by God in the Sacrament of Baptism.

Leaving Mr. Goode, who thinks the Article in the Nicene Creed “One Baptism for the Remission of Sins” *nihil ad rem* in establishing the Bishop's view, to settle Mr. Hobart Seymour's claim for a new translation of that article (!!), I am content to avow my belief in the language in which so many have fought the good fight and won their crown: and avowing “I ACKNOWLEDGE ONE BAPTISM FOR THE REMISSION OF SINS.” I will take my leave of this matter, with offering my sincere gratitude to him who at so much personal sacrifice has stood forth to vindicate this portion of revealed truth; and declaring my earnest hope that this stirring of men's minds and hearts may be overruled by Him whose office it is to give us a right judgment in all things, to

the more certain steadfastness in the faith of all who have been by Baptism admitted within the sacred enclosure of the last Revealed Name of God—TO FATHER, SON, and HOLY GHOST, Three Glorious Persons in One Undivided Godhead—I humbly desire to give all praise, if in any way truth shall be set forth by what I have written. And I sincerely hope and pray that peace shall be no further postponed by aught I have done than is necessary for the assertion of that truth which is never compromised, but the law of love is thereby violated. For, assuredly, mischievous as I believe their error to be who evacuate Christ's Sacraments of their Grace, I trust I feel no bitterness towards the persons of those who unhappily do so. Much as I mourn over the thought that any can consider there is room in One Church for Two Doctrines of the Forgiveness of Sins, and that neither the Faith is One, nor Baptism One, yet I will remember that the Body *is* One; and through the One Faith I will hope to see the One Spirit teach us to love one another in the One Lord, whose Incarnation has given us sonship to the One God and Father of us all. But this I must hope after God's plan, and not after man's, for the plan of the present age is to admit that all men, however unfounded, however wild, and however extravagant their schemes, are equally right or equally likely to be so with ourselves—to fraternise with every class and every opinion—and by the aid of unmeaning and indefinite expressions, to give to falsehood and disorder a participation in the blessings and the honour of order and truth. And this is termed charity!—this is dignified by the specious and imposing name of liberality!—and the outcry is raised against all who dissent from the practice!

“A superficial liberality—a false and hollow charity! For Christian charity is something higher, oh! far, far higher than this.

The first of all things in the eye of a Christian is Truth.

That is the jewel he seeks—the pearl of great price which he gives all his treasure to buy.

That, and that only, must be taught plainly, simply, and without fear of offence; and, though with discretion, without fear of consequences, or of imputations. It can make no compromise with falsehood—it can invest her with no ray of its own Divine splendour, but must proclaim eternal and irreconcilable war with all that bears her name.

But, because it so wars against falsehood, so detests and so exposes it, does it therefore detest those who are deceived, or feel any bitterness against those who are in conscientious error? God forbid. The Christian, while he regrets their error, and seeks to avert its evil effects on the cause of the Gospel, remembers ever that they who hold it are his brethren—the children of the same Father, with one hope and one home. He beholds them with sincere and unaffected love—his earnest wish and desire is to reclaim them from error, and to lead them into truth; and when all his efforts are vain, he sees their defeat with regret, but without bitterness. He must still proclaim the truth, for that is a sacred duty to Truth, and its eternal fountain, the holy and everlasting God; he must still speak the language of condemnation to falsehood; but he speaks the language of love and of kindness to those whose opinions he condemns. He reverences the conscientious, and prays for the perverse. He looks forward to that day when truth shall shine forth and error be reprovèd; and while he believes his own humble trust for acceptance in that day to rest on the sure and covenanted mercy of God, he remembers that his God is a God of love—that with Him there is uncovenanted mercy; and that by

* I cannot resist referring the reader on this point to the Bishop of Ripon's "Examining Chaplain's Advice to Candidates for Orders," pp. 16, 17. *Rivingtons*, 1850.

Himself we are assured, that it is His earnest desire to bring all the children of His love to one heavenly fold, under one Shepherd.”*

* The Commission and consequent Duties of the Clergy, in a Series of Discourses. By H. J. ROSE, B.D.—Sermon I., p. 30.

POSTSCRIPT.

WHILE these sheets were passing through the press, a Remonstrance to the Bishop of Exeter, from the Rev. L. Vernon Harcourt, M. A., came to hand. On the supposition that what I have surmised in the opening page of this letter is correct, that it is not likely that the Bishop will notice any other opponent in respect of his letter than his Grace the Primate to whom it was addressed, I would, while the pen is in my hand, just call attention to one or two matters which, in my opinion, take off the force of Mr. Harcourt's Remonstrance.

I. He tells us, (pp. 28, 29,) "I have not had the wish nor the opportunity of winding through all the intricacies of his [Mr. Gorham's] Examination. All that I know of it is from passages produced by your Lordship, and selected, no doubt, because they were the most to your purpose." II. He seems altogether to ignore the very office of the creeds in their successive expansion of statement of the original faith, in the Nicene and Constantinopolitan Councils, and to confound the cogency of a clause added upon individual authority, with those which have Œcumenical sanction before the division of East and West, (p. 40.) III. He seems also to ignore that distinction between the definitions of faith published by the Œcumenical Councils, or accepted by them, and which, on that account, the Church receives as unquestionably true and authoritative—and those canons of Ecclesiastical discipline, which of necessity owe

their force and obligation to time and circumstance. It is from this last oversight that all Mr. Harcourt's playful satire about the effect of sundry canons of the Fourth Council of Carthage, (pp. 10, 11, 43,) has its pungency. Recollect this distinction familiar to the veriest *tyro* in Ecclesiastical history, and it may still be peremptory that a Bishop's faith be sound, though his clergy be not required to shut up Demosthenes and Cicero.

That a writer of Mr. Harcourt's candour and learning should gravely cite the case of the *filioque* as parallel to a denial of the Remission of Sins in Baptism, is to me most marvellous. Or that he should have found an argument in the difference between the article "Forgiveness of Sins," and "One Baptism for the Remission of Sins," as though the less fully enunciated faith of early times did not include the latter in the former: or that he should not see that, however the *ἐν* of the Constantinopolitan article might aim at prevalent errors, the *Βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν* could not become merely the insertion of a new tenet, but the rather proves that it was a generally admitted fact, that Baptism is into the Forgiveness of sins; all this I confess does strike me as very strange in such a writer, and will, I feel sure, do much to weaken whatever effect his Remonstrance might otherwise have had.

The preceding pages will show that Mr. Harcourt's main statements as to the manner in which Hooker, and Pearson, and Taylor have been impressed into Mr. Gorham's service, and as to the manner in which the doctrine of the Church will be impugned, if Mr. Gorham be allowed to teach with her authority—are not without an answer. Of his argument (!) from the absurdities of the Marcionites, it might be well to say that the Gnostics had other sources than Christian doctrine from which to draw their vain conceits; and then, I think, to dismiss Mr. Harcourt's argument (as St. Chrysostom anticipated his narration of the fact upon which that argument is founded, would be received) with "laughter," would be fitting, but

for the gravity of the subject. I will, however, adopt this "godly" father's words. "Is it meet, then, to answer these things? I trow not"—though there is no room here for his reason, "unless it were necessary to discourse with madmen of what they in their frenzy utter."

But I will take my leave of Mr. Harcourt with one suggestion—it is this—that when he next undertakes to censure a Bishop, for misunderstanding the doctrine of a candidate whom he has patiently examined, he will at least qualify himself by having the *wish*, and making the *opportunity*, "of winding through all the intricacies of this examination." If he had done so, he would have known why the Bishop who charged Mr. Gorham with denying that God remits original sin to all infants in Baptism, saw no assurance that "baptized infants always have original sin remitted to them when they are baptized," "in Mr. Gorham's avowal of his adhesion to the doctrine of our Church, that infants who have been baptized, and die before they commit actual sin, are undoubtedly saved," (*Remonstrance*, pp. 32, 33.); if, I say, Mr. Harcourt had wound his way through the intricacies of this examination, he would have known that the Bishop had elicited from Mr. Gorham the following statement:—

Answer 58.

Scripture declares, that, as "the wind bloweth *where it listeth*, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit," (John iii. 8.) Now, if the effects and blessings set forth in "naked ver-
bality," by the passage cited in Question V., were absolutely, unconditionally wrought in, and conferred on, "every infant,"—the Spirit would, of necessity, effect his operation in "every infant," *at the moment when* man thinks fit to direct, He shall effect it;—which is a conclusion directly opposed to the declaration of the lip of truth in *this* Scripture.

Again: it is declared in Scripture (John i. 12, 13), that those who are "the sons of God," "were born not *of blood*, nor *of the will of the flesh*, nor *of the will of man*, but of God," and that they become his sons by "belief on the name" of Jesus Christ. But, if the *nakedly*

verbal declaration of the spiritual filiation of "every infant"* were unconditionally true, then there would be no place left for its regeneration, or of its being brought into the relation of a "child of God," by the means of *faith*, as here stated in the Divine record; and the spiritual birth of "every infant" would be by "*the will of man*," and at the *precise moment when* man exercises his "will" that such new nature shall be imparted.

* * * * *

I refer your Lordship, generally, to numerous other passages (of the class, "As many as are led by the Spirit of God, they are the sons of God," Rom. viii. 14, &c.)—which speak of the disposition, character, and effects, wrought in the heart, and manifested in the life, as evidences that Regeneration has actually taken place. All such passages would be flatly contradicted by maintaining that Regeneration, or being "made the child of God," absolutely, unconditionally, peremptorily, takes place in "EVERY (*sic*) infant baptized by a lawful minister with water, in the Name of the Father, and of the Son, and of the Holy Ghost."—FACT (*sic*), overthrows the supposition.

* Namely, that "every infant, baptized by a lawful minister, in the name of the Father, the Son, and the Holy Ghost, is made by God, in such Baptism, 'a member of Christ, a child of God, and an inheritor of the kingdom of heaven.'"

ERRATA.

Page 72, note, for *resum*, read *rerum*.
 ,, *occiunt*, read *accipiunt*.



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